Vol. : 54 No. 2 April - June 2018 ISSN/0971-927 X

PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

Academy of Comparative Philosophy & Religion, Belgaum.

₹. 50/-

A paragraph of Shri. Gurudev's Letter to his friend Late Shri. Gundopanth Gadagkar

Wait, Watch, work and Pray

Nimbal : 14-8-1924

There have been few men who have witnessed my inner life since the year 1909 onwards.

For myself, spiritual life has been the most important thing, of which, educational, philosophical and propagandistic activities are merely the faint expressions. My innermost inspiration has been that of spiritual life. Even now I must wade through the intellectual waters before I can hope to reach the shrine which lies at the other end of the stream.

An institution cannot be short of anything higher than an Academy of Philosophy and Religion, where the representatives of all the religions and philosophies must meet together and in which thoughts may be exchanged for the sake of testifying to the greatness and glory of God.

How far we shall be able to achieve such an ideal, remains entirely at the will of God. It is only our business to wait, to watch, to work and to pray.

Ever yours affectionately

Sd/- R. D. Ranade

Pathway To God

Vol. : 54 No. 2, April-June 2018 Price : Rs. 50/-

Registered with Registrar of News Papers in India, New Delhi under Regd. No. [22624/72 (ISSN/0971-927X)]
Annual Subscription : India (Bharat) Rs.200/-,
For Life time Subscription - Rs. 2500/-
For Foreign : Annual U.S. $ 20/- (By Airmail)
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PATHWAY TO GOD

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Printed & Published By :
Academy of Comparative Philosophy & Religion
Hindwadi, Belagavi-590 011. Phone : (0831) 2467231. Cell : 09972174330
www.acprbgm.org e-mail: info@acprbgm.org

Printed at:
IMPRESSIONS Gondhali Galli, Belagavi
Phone : (0831) 2421232 (3 lines)

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Musings of the Editor...

Esteemed Spiritual Aspirants,

Here's April-June number for you laden with a variety of philosophical, spiritual fruits for your spirituo-mental health.

... looking at the sudden changes in the socio-political scenario more often than not the victory of evil over good a question irresistibly arises in the minds of noble souls 'if this is what the good is rewarded what good it is to be good?' True, 5000 years ago even Arjuna - who is the representative of us all- posed many such questions before the Divine Preceptor Lord Krishna and sought satisfactory answers. Today where is Krishna to give satisfactory answers to all our questions and clarify our doubts?

Let's not be disheartened or disillusioned ... even now the Invisible HAND functions in the form of our CONSCIENCE. But it is hardly heard amid the external din and glamor.

If only we listen and follow the Inner Voice the whole world scenario would be different. Let's keep our fingers crossed for the dawn of that day when each soul follows its own Inner Voice and then there will be peace, order, justice, corruption-free social mind-set , happiness in this world.

* * *

Two-day conference held on 6th and 7th of June for BBA and B.Ed. Students and Researchers on the occasion of Shri Gurudev Ranade's 61st death Anniversary was a solemn occasion wherein a number of scholarly papers were presented.

We feel proud that many contributors are presenting their views through their articles. We are very much thankful to them all for enriching our journal by their erudite writings.

Further, our new columns Philosophy for the youth, Book Review have not only added grace to the journal but they have received appreciation from the readers as well.

We are grateful to the President, Vice-President, Secretary and all the Members of the Board of Trustees for entrusting us with the responsibility of bringing out this journal.

Tons of thanks to the entire team at Impressions for their neatness and elegance in printing.

May you all have an insightful journey through Pathway to God.

Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

Message From Justice Narayana

Shri Maruti B. Zirali, Secretary, Academy of Comparative Philosophy and Religion, Gurudev Mandir, Hindawadi, Belagavi, State of Karnataka had delivered Complimentary Copies of two books, published by the said Academy, *Activistic Mysticism of Samarth Ramadasa* and *Synthetic Mysticism of Ekanatha Janardana Swami and others* by Dr. R. D. Ranade to me on 20.2.2018. I had gone through these two small books. These are further additions to the Indian Spiritual Literature. They are educative and instructive as well. While reading such books we do derive utmost bliss, pleasure and peace of unexplainable nature.

Our Holy Bharat is a spiritual land from times immemorial. Several Great Saints, Sages, Philosophers, spiritual giants had taken birth on this vedic land and contributed a lot which made this pious land the leader of the spiritual world. Several organizations, Associations, Institutions and Academies have been serving the Humanity very well on the concept of Divine Path. The knowledge in this realm is vast and sky is only the limit.

The Academy of Comparative Philosophy and Religion, Belagavi, State of Karnataka has been rendering notable service to the spiritual unity of Humanity by organizing lectures, conferences, symposiums and the like by promoting study and research through Research Centers and by undertaking the Religious and Philosophical Publications.

The Divine had blessed us with this Human form. We enter the world with a cry we have to leave the world with a smile. We have to discharge our duties to the best of our ability in the worldly affairs.

Spiritual thinking is an essential facet of Human Life. High order of spiritual intellectual exercise is a tough task to many but books of this nature are easily understandable and can be followed even by average humans. The very publication and distribution of such Literature is a Divine Service. Bhakti Literature is an important branch of Ideal Ethical Literature.

The growth and prosperity of a Spiritual Academy again may be by Divine' s Blessings. I do pray the Almighty to shower His Divine Blessings on this Academy for further upliftment so that the Academy may further serve the Humanity with its glorified spiritual activities.

Justice Narayan
Rtd. High Court Judge &
Presently Serving in Mahadayi Tribunal

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Articles

Tembe Swami's Chitrakavya

Shri Vasudevanand Saraswati was a Hindu ascetic. He was popularly known as Tembe Swami in Maharashtra. Philosophically he was a champion of Monism Adwait Philosophy of Shankaracharya. In practice he was a devotee of the god Dattatreya. Yet he had great regard for other gods like Ram, Krishna, Hanuman etc.

Being an ascetic Tembe Swami was usually on the move. During his wanderings in India, he had visited sacred rivers, such as Ganga, Yamuna, Narmada, Krishna, Vetravati, and so on. In his view these were not mere streams of water, but they were goddesses. And being a born poet he composed panegyrics to point out the great glory of these rivers.

Tembe Swami was not formally educated, but by the grace of the god Datta, he knew many Hindu Sciences and Sanskrit poetics. He knew that though the soul of poetry was either sentiment (रस) or suggested sense (व्यंगार्थ), figures of speech (अलंकार) were considered to be decorative of poetry. Hence in his various praises (स्तोत्र) addressed to these gods and goddesses, he made use of figures of speech - both based on word (शब्दालंकार) and sense/ meaning (अर्थालंकार)

One of the figures of speeches based on words is called Chitra (चित्र) which is defined by Vishvanatha, the author of Sahityaarpane, as

पद्माद्याकार – हेतुत्वे वर्णाना चित्रमुच्यते।

Which means Chitra occurs when the letters in the poem are arranged in such a way that they imitate the figures of a lotus, etc

He further says :- आदि–शब्दात् खड्ग – मुरज – चक्र – गोमूत्रिकादय:।

Tembe Swami has tried his hand at गोमूत्रिका in his praise of the river Krishna (कृष्णालहरी). This (गोमूत्रिकाबंध) is in (अनुष्टुप्) metre which

consists of four feet (पाद) each of which contains eight letters. This verse is as follows :-

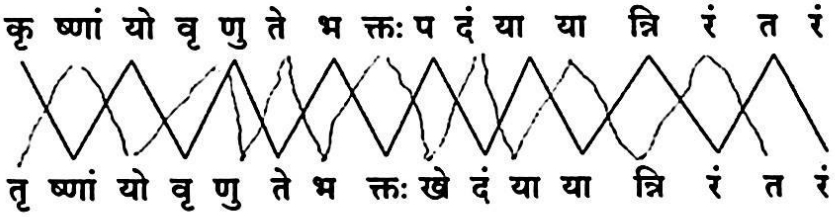
कृष्णां यो वृणुते भक्तः पदं यायात्निरंतरम् ।
तृष्णां यो वृणुते भक्तः खेदं यायात्निरंतरम्।।

The verse means :- the devotee who selects कृष्णा (for his उपासना) will go to the permanent place ie salvation (मोक्षपद) and the devotee who selects avarice (तृष्णा) will go to permanent sorrow/ grief / suffering.

In order to understand this (गोमूत्रिकाबंध), we have to know the figure/design made by the urine of a cow/bull. When a cow/ bull urinates while walking on earth there is seen the following pattern:-

Now when the words of a poem are arranged in this pattern, there occurs गोमूत्रिकाबंध.

The letters mentioned above can be arranged in this way.



In this figure, the letters if taken in peculiar way they give both the lines thus:-

The first letter कृ is to be joined to ष्णां in the second line, and if this process is continued up to the end of the first line, it yields the first line. So also if the letter तृ is joined to ष्णां in the first line and if the process is continued up to the end of the second line, it yields the second line of the verse. And therein lies the charm of the अलंकार

Thus Tembe Swami has shown his proficiency in composing a चित्रकाव्य.

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Concept of Spiritual Transmutation

In the year 1979-1981, when I was a student of M.Sc., and completed two years at my spiritual teacher Prof. V. H. Date's residence at 63, Jaswant Sarai, Jodhpur, I attended regularly Sunday Program and spiritual discourses. I absorbed every detail given by my spiritual teacher. I used to note down his sayings in a pocket diary. In one of those diaries, while once discoursing on Dasbodha Nirupan, he referred complete transmutation. He also has written about this term in his book- Spiritual Treasure of St. Ramdas, pg.237.

Being a biologist, I have gone through in my studies about mutation, transformation and transmutation in biology as well as physical world. So what is the relation of this term with spirituality? I would like to request the elite readers to understand the term and go through the introspection method as to how it is worthwhile so far as spiritual life is concerned. It is by the grace of my spiritual teacher I am very fortunate to have a company of a God realised saint and to incorporate his teachings into my life.

Let us first consider the characteristics features of mutation, transformation and transmutation in physical as well as in the biological world. Next the views of great realised saint on it. Lastly the stage of complete transmutation of a God-realised saint and his living.

Mutation: A mutation is a change that occurs in our DNA sequence, either due to mistakes when the DNA is copied or as the result of environmental factors such as UV light and cigarette smoke, etc. Mutations are physical changes in genes and chromosomes.

Transmutation: Transmutation is (obsolete) change, alteration while mutation is mutation. The conversion of one thing

into something else is transformation. While mutation is any alteration or change.

Transformation Vs. Transmutation:

Sl. No.	Transformation	Transmutation
1.	It is the more common term.	It is less common.
2.	It can refer to a change in structure or appearance.	It generally refers to a deep change for the better, from a lower to the higher state.
3.	The properties remain unchanged.	The properties are entirely different.
4.	It is the firststeps into a complete Transmutation.	It is the final step.
5.	The return to existing is possible.	There is no returning to what existed before.

Spiritual Transmutation:

Now the question is whether this transmutation is possible in spiritual life. A great philosopher St. Prof. V. H. Date has written in his book Spiritual *Treasure of St. Ramdas.* He narrates his own experience through his long contact with Dr. R. D. Ranade and great saint of Inchgeri-Shri Amburao Maharaj and with reference to Samarth Swami Ramdas, "how the destiny of the disciple is being gradually shaped, and how ultimately there takes place complete transmutation of his being into that of his Guru and into the being of God."

In spiritual transmutation, a disciple is gradually transformed into Guru and then into God. In spiritual life, a powerful master or Guru, by the grace of God brings about spiritual transmutation and an aspirant is gradually shaped into Guru or God acquiring all the qualities of his Guru. Prof. Ranade calls this as a continuous process. The point is, there should be a powerful God-realized master who himself has been transmuted from his Guru and then he imparts the name of God and under his constant guidance and devotion by

meditation, follows the pathway to God and thus gradually transmutes the disciple completely like himself.

This is called as 'transmutation'. Now, one may ask here as to what qualities are to be acquired? Prof. Date has illustrated this with an example to a river beautiful and kind, flowing along, doing the service to humanity by quenching the thirst of living beings, but as soon as it merges in the great sea, it loses its very name and form. Likewise, a disciple loses his personality and gains the spiritual individuality of his master. Being spiritual, it can save humanity in the same manner as his Guru saved the humanity.

Besides this, there is only one difference here: once a river merges into sea, it cannot quench the thirst of the people, but in spiritual transmutation he can save humanity in either form. The disciple, like the river must surrender every second till his last breath. Thus, Meditation on His name, contemplation on His form and His vision leads him to spiritual transmutation. Prof. Date writes that, "Liberation does not come as an event at a particular point of time in the life of a Sadhaka. It must come at every moment till his last breath."[2]

Here again three virtues are important to acquire this- Faith, love and loyalty. Absolute faith in his Guru, meditation on the name with love and loyalty are the key-points of Spiritual transmutation. Utmost humility, unflinching faith in the Guru and a will to do as he instructs at all costs are prime factors, all these are being followed by the Nimbergi Sampradaya, since the ages of powerful spiritual master Muppinamuni to Nimbergi Maharaj, Bhausaheb Maharaj, Amburao Maharaj, Gurudev Ranade and Prof. V.H.Date and so on all disciples on this path become subsequently as their Guru.

Prof. V.H. Date, in one of his Sunday program, explained to the sadhakas the criteria of God-realization. When anyone can say that he has realized God or has been transmuted, by what experiences of

his own, and how he could make out how far he has advanced in the field of God realisation.

Before going to transmutation, spiritual teacher implores the divine Name to the disciple and is advised to fix his gaze upon the Name only and to do on meditation concessantly. For example, just as Bhausahib Maharaj had instructed while giving initiation to Amburao Maharaj to fix his gaze on the tip of the nose and do meditation. Further it is cleared by Gurudev Ranade in his mystical method of meditation as, "What is meant by 'nasikagra'? Evidently there are two meanings; it might mean either the tip of the nose or the top of the nose. They are both useful only so far as they would draw the sight of the man from the external objects to something internal which he wants to see. But 'drishti' or sight must be directed to the spiritual object of perception, but not to the physiological tip of the nose, either up or down. That is intended only to fasten the mind and to make it a little composed, and to draw it away from the objects of sense-perception."[3] Thus it is the very start of the process of transmutation.

At the end of this , the present writer would try to satisfy the readers by giving some instances which will make clear the gist of Spiritual transmutation that- 'to know God is to become God.' All the great saints of Nimbergi Sampradaya have passed through this process of transmutation, but it is great fortune of the present writer that he has seen and served in this stage of his spiritual teacher- Prof. V.H. Date who eventually reached this transmutation through great devotion to his Guru-Prof. R.D.Ranade and constant meditation. The detailed description of his stage is written in book- Guru Kripa Prasad-mera jivan vrutta, by his wife-Smt. Malti bai V. Date (Mataji) as- "To read about Brahma Stithi and to witness it directly is all together different in terms of perception. Prof. Date gradually followed the Brahman and forgot the body and its relations. He used to speak very little and whenever he wanted to say something he

used to wrap it in just a word or two, not more than that. He used to attend the Sunday programme, but hardly spoke anything regarding the discourse or any other talk. If any aspirant insisted him to speak he just closed the argument by saying that he did not know. It became difficult for him even to recognise the visitors. He had hardly any interest in food or even water. He hardly slept at night and often used to light up all the bulbs and walk to and fro in the house. It seemed that he was trying to end all the attributes of life gradually. In the winter he used to walk barefoot on the ground and it looked like he was going beyond warm and cold, hunger and thirst, happiness and sorrow. A time came when he had no realization of his clothes. He wore clothes or not whether did not matter to him. He remained disinterested, but whenever any discourse was going on he used to listen attentively. For example, while describing the word- Ekaant- he just said-"to end oneself into Brahman is ekaant", on another occasion he said Bhaktabhimaani dev - is "when Bhakta used to leave his ego(Abhiman) then only God becomes proud of his Bhakta." He once said about- Samvad as-"to talk with Brahman is samvaad"; while describing the word-Moksha he said¬"To see the form of God in front of the eyes at all times is Moksha". This shows that though being disinterested in worldly affairs he used to remain interested in Spiritual matters. His disinterest in worldly affairs increased day by day so much so that people used to think he was ill.

He was the same man who even at the age of 84 had written many books and had worked day and night, but today he hardly even recognised his own written books and sometimes he used to ask the author of his self written books. He used to become like a child day by day. In the words of Saint Jnaneshwar Maharaj, 'the states of being adulthood and old age had become disappeared and childhood had come in him again. If food was offered, he would take it otherwise he would not even take food or water on his own. He would remain hungry or thirsty throughout the day. If someone put

clothes on him he would wear it otherwise he had no concern about clothes. It seemed that even clothes too were like a load for him. His face remained clam and sober but calm and cheerful. Gradually he even left the daily needs one by one, he stopped taking any morsel of food or few drops of water, if someone tried to feed him forcefully then he used to spit it out immediately. In the last six or seven days of his life, he completely became devoid of any food and water and lay down silently. Doctors used to try some medical diagnosis but he never agreed nor refused for anything. On April 22, 1986, he left his mortal coil in the afternoon 2 o'clock, calm and serene, as pure as it was given at the time of birth. At that time, the fortunate devotees had witnessed directly how radiant and attractive was his body. Who could say that this body was lifeless?

If someone read his book- meditation of saint Tukaram, he had himself beautifully described the God intoxicated condition at the end of book- 'A View in Retrospect', as "What happens, says Tukarama, in the condition of the realization of the non-dual Brahman is that the heart becomes full of bliss, the mind remains calm and steady, desires vanish of themselves, thoughts and counter-thoughts cease to trouble the mind, and there comes victory over the senses. Even the egoism due to possession of knowledge and the realization of God is not there. This was exactly the condition of the Gopis when they were having the experience of the presence of God in them.

No wonder, that in the insatiable desire to look at the vision of God, the devotee should forget even the natural urge for hunger and thirst, as also the urge for having the pleasures of the senses. Like the Ganges into the sea, he becomes lost in the Brahman, so much so that he would require a great effort to be able to become aware of the sensible world and be interested in talking or hearing anything else. God in front of him, God behind him, and God around him in all

places and at all times. He would always be God-intoxicated; ordinary people would simply look at him with wonder."[4]

It is worth noting that during the God-intoxicated condition, Prof. Date often insisted Dr. Ishwarchand Mattad to sing a Bhajan of Saint Brahmananda as-" I have business with God. Let the world be cross with me. If while I am engaged in worshipping God, my relatives and my friends break away from me, I shall not worry about it. Let me lose wealth and name, I am not caring for them. I shall do what will be beneficial to me by giving up all with which I am so much attached, though the world is busy with the sensuous pleasures of life. Let my love for Samsara come to an end in my anxiety to be able to meditate on the Name of God. Why should I now care to see if the vessel of sins over my head which my Guru has dropped by giving a jerk to me is broken or not, says Brahmananda."[5]

मुझे है काम ईश्वरसे जगत रुठे तो रुठन दे ।। टेक।।

कुटुम्ब परिवार सुतदारा मालधन लाज लोकन की ।

हरिका भजन करने में अगर छुटे तो छुटन दे ।।१।।

बैठ संगत में संतनकी करु कल्यान मैं अपना ।।

लोक दुनियाके भोगोंमे मौज लूटे तो लूटन दे ।।२।।

प्रभुके ध्यान करने की लगी दिलमें लगन मेरे ।

प्रीत संसार विषयोंसे अगर टूटे तो टूटन दे ।।३।।

धरी सिर पापकी मटकी मेरे गुरुदेवने भटकी।

वो ब्रह्मानन्दने पटकी अगर फूटे तो फूटनदे ।।४।।

Similarly, Prof. Date has written as- "Man cannot be the last product of evolution; for, then goodness, virtue, moral progress, saintliness and divinity will have no meaning which the saints attach to them. Evolution must end in being identical with God."[6]

"Just as heat passes from one particle to another in an iron bar, even so the universal spiritual energy passes from the Guru to the disciple without being noticed. In course of time, just as a certain

portion of the bar becomes as red-hot as the other, even so the disciple become as spiritually powerful as his Guru is, and so can do the same work of moral and spiritual upliftment as efficiently as the Guru was doing before him. In short, whether we speak of the physical or the spiritual induction, the heat of the warmth remains constant. "[7]

1 V.H. Date- Spiritual Treasure of St. Ramadasa, Pg. no. 237
2 Ibid.
3 Ranade.R.D, The Bhagvadgita as Philosophy of God-realization, Pg. no. 223.
4 V.H.Date- Meditations of St. Tukaram, Pg. no. 220-221
5 V.H. Date- A Rosary from the saints of Rajasthan, pg. no. 31
6 V.H.Date- Rock and Religion, pg.no. 7
7 Ibid, pg. no. 23

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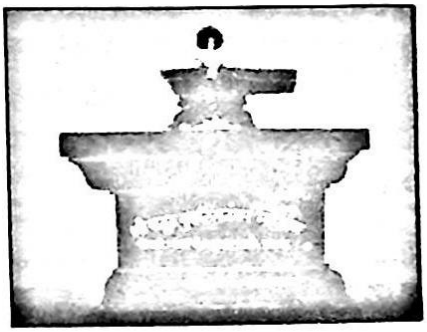
The Songs of Accusationism of the three great Kannada saints, who quarrelled with God.

Song : I The Saint of Nimbargi's Poem : Enu Madidi Kelenna



ಏನು ಮಾಡಿದಿ ಕೇಳೆನ್ನ ದೇವಾ।
ಏನು ಮಾಡಿದಿ ಕೇಳೆನ್ನ ದೇವಾ ॥ಪ॥
ಏನು ಮಾಡಿದಿ ಎಂತೆಂತ ಹೇಳಲಿ।
ಹಿತವು ಎಲ್ಲನಿನ್ನಲ್ಲಿರಲು ॥
ಘನ ಘಾತಕತನದಿಂದಲಿ ಎನ್ನ।
ನೀ ಕೆಡಿಸಿದಿ ಸಾಂಬಾ ॥1॥
ಎನ್ನೊಳು ನೀನು ಕೂಡಿ ಆಡಿದಿ।
ಆಡುತ ಬಂದು ಘಾಸಿ ಹಾಕಿದಿ ॥
ಘಾಸಿಯ ಜರಿದು ಜಾರಿ ನಿಂತಿದಿ।
ಇದು ಅಲ್ಲಾರೀತಿ ಸಾಂಬಾ ॥2॥
ಖುಳ್ಳ ದೇಹದೊಳು ಗೂಳ್ಯಾಗಿ ಮೆರೆದಿ
। ದುಃಖಕೆ ಎನ್ನ ಗುರಿಮಾಡಿದಿ ॥
ಭಿನ್ನವಿಲ್ಲದಲಿ ಭಿನ್ನ ಮಾಡಿದಿ॥
ಭುಲವಿಗೆ, ಮರುಳಾದಿ ಸಾಂಬಾ ॥3॥
ಘಾಸಿಯೊಳಗೆ ಎನ್ನ ಘಾಸಿ ಮಾಡುವದೆ।
ಈಸು ಕಾಲ ನಿನ್ನ ದಯದಲ್ಲಿದ್ದೆ॥
ಹರುಷದಿಂದ ಶಿವ ಸಿದ್ಗುರು ಎನ್ನಲು।
ಭವದ ಘಾಸಿ ನೀ ಹರಿಸಿದಿ ಸಾಂಬಾ ॥4॥
ಜೀವ ಶಿವ ಎಂಬ ಭೇದ ನಿನ್ನಲ್ಲೆ।
ಈ ಸಂಬಂಧವ ನಡಿದು ನೋಡಲೆ ॥
ಠಕವಾಠಕವೀ ಹಚ್ಚಬ್ಯಾಡಲೆ।
ಹುಚ್ಚಾನೀ ಕೇಳೂ ಸಾಂಬಾ ॥5॥
ಜೀವದ ಇಚ್ಛೆಲೆ ಆಗುವದಿಲ್ಲ।
ಶಿವನ ಇಚ್ಛೆನಡಿಸುವದೆಲ್ಲ॥
ಗುರುಲಿಂಗಜಂಗಮನ ಪಾದಕ ಹೊಂದಿ।
ದೋಷವ ಕಳಕೊಳ್ಳೂಸಾಂಬಾ ॥6॥

ಎನು ಮಾಡಿದಿ ಕೆಳೆನ್ನ,ದೇವಾ! ।।ಪ।।
ಎನು ಮಾಡಿದಿ ಎಂತೆಂತ ಹೆಳಲಿ ।
ಹಿತವು ಎಲ್ಲ ನಿನ್ನಲ್ಲಿರನು ।।
ಘನ ಘಾತಕತನದಿಂದಲಿ ಎನ್ನ।
ನೀ ಕೆಡಿಸಿದಿ ಸಾಂಬಾ ।।೧।।
ಎನ್ನೊಳು ನೀನು ಕೂಡಿ ಆಡಿದಿ ।
ಆಡುತ ಬಂದು ಫಾಸಿ ಹಾಕಿದಿ ।।
ಫಸಿಯ ಜರಿದು ಜಾರಿ ನಿಂತಿದಿ ।
ಇದು ಅಲ್ಲ ರೀತಿ ಸಾಂಬಾ ।।೨।।
ಖುಳ್ಳ ದೇಹದೊಳು ಗೂಳ್ಯಾಗಿ ಮೆರೆದಿ।
ದುಃಖಕೆ ಎನ್ನ ಗುರಿ ಮಾಡಿದಿ।।
ಭಿನ್ನವಿಲ್ಲದಲಿ ಭಿನ್ನ ಮಾಡಿದಿ ।
ಭುಲವಿಗೆ ಮರುಳಾದಿ ಸಾಂಬಾ ।।೩।।
ಫಾಸಿಯೊಳಗೆ ಎನ್ನ ಘಾಸಿ ಮಾಡುವದೆ ।
ಈಸು ಕಾಲ ನಿನ್ನ ದಯದಲ್ಲಿದೆ ।।
ಹರುಷದಿಂದ ಶಿವ ಸದ್ಗುರು ಎನ್ನಲು ।
ಭಯದ ಫಾಸಿ ನೀ ಹರಿಸಿದಿ ಸಾಂಬಾ ।।೪।।
ಜೀವ ಶಿವ ಎವಂ ಭೇದ ನಿನ್ನಲ್ಲೆ ।
ಈ ಸಂಬಂಧವ ನಡಿದು ನೋಡಲೆ ।।
ಠಕವಾಕವೀ ಹಚ್ಚಬ್ಯಾಡಲೆ ।
ಹುಚ್ಚಾ ನೀ ಕೆಳೂ ಸಾಂಬಾ ।।೫।।
ಜೀವದ ಇಚ್ಛಿಲೆ ಆಗುವದಿಲ್ಲ ।
ಶಿವನ ಇಚ್ಛೆ ನಡಿಸುವದೆಲ್ಲ ।।
ಗುರುಲಿಂಗಜಂಗಮನ ಪಾದಕ ಹೊಂದಿ ।
ದೋಷವ ಕಳಕೊಳ್ಳೂ ಸಾಂಬಾ ।।೬।।

What Have You Done O Lord ?

What have you done O Lord?
Hear me O Lord, What wrongs you've done
What shall I say 'bout what you've done?
Denied me your grace and brought me despoil,
Conspired to spatter disgrace at me O Lord,
Hear me O Lord, What wrongs you've Done.
We've been playmates for years, yet what have you done?
Ensnared me within the mesh of worldly life,
You standing without, is no fairplay O Lord;
Hear me O Lord, what wrongs you've done.
Roamed like a bull in my mortal coil, and what have you done?
Sow' d in there the seed of difference 'twixt us,
Enticed to the artifice, left me in pain and anguish O Lord,
Hear me O lord, what wrongs you've done.
In your design and mercy I was for years, and what you have done?
Fettered me to this life whilst in joy to myself
Reciting *Siva, Sad guru;* how unbecoming of you O Lord!
Hear me O Lord, what wrongs you've done.
It's only you who dent the rift ' twixt *Jiva* and *Siva*,
Therefore I warn ye herewith to make amends anon,
Listen hey *Samba*, stop acting crazy and playing foul;
Hear me O Lord, what wrongs you've done,
Nothing happens here merely by the will of a mortal,
Only the will of the Lord that moves the world,
So get to the feet of *Gurulinga-Jangama* to cleanse your sins.
Should I say O Lord, what wrongs you've done?

Translated by : **Prof. Yashwant Achar**

Courtesy **:** Pathway to God. Oct.2014 to March 2015 A.C.P.R. Belgaum P.P. 18-19

EXPOSITION

The poem, *enu mãḍidi kelenna*, 'hear me what wrongs you have done,' is very powerful. Here the saint of Nimbargi is giving a list of charges against God. He is bringing him before the court of the

saints. ' I am preferring this charge-sheet against you, Oh God, ' he says. There are four charges ! The first charge that the saint of Nimbargi makes against God is, " Thou, Oh God, and myself have lived as playmates. Now it is the duty of one playmate not to play false with another, and they should either win together or lose together. That ought to be the duty of a playmate. But what have you done, Oh God? You have cheated and caught me in the net of existence (*phãsi hãkidi*), but you have escaped from it, *phãsiya jaridu jãri nintidi*. You have closed me inside a barbed wire fencing, and you have chosen to remain out of it. This is not fair play," he says. This is one charge. The second is that, " this my body is mean (khulla), paralytic, and you are shining through it, and you move about in it listlessly like an unconcerned bull (*guḷi*), "says the saint. "You are an unconcerned bull roaming in this ' khulla ' body of mine, subjecting it to a lot of misery. Still you are not taking pity on me." This is the second charge. The third is a very important one. "In spite of the fact that I have devoted my entire life to Thee, in spite of the fact that I have lived in devotion and in absolute sur-render to Thee, Thou hast chosen to ruin me and cause heavy damage to me (*ghana ghãtakanãdi*). Now, does it behove Thee, Oh God, when I am leading a good life, a holy life, a life of surrender ? It does not behove Thee to throw cinders on me." This is the third charge. The fourth charge is, 'you have created differences, where there were none.' Any man who creates differences should be dragged before the court. Where is the difference in this case? one may ask. The difference is between Jiva and Siva. " Really speaking there is no difference between the two; but you have chosen to create this difference between Jiva and Siva, unmindful of the fact that to me they are identical. So, for this wrong you are to be dragged before the court of saints. The only way to escape out of this list of charges, Oh God, is to surrender yourself at the feet of Gurulingajangama, Go and prostrate yourself before my spiritual teacher, and then you will be saved from these charges." That is what the saint of Nimbargi says.

Courtesy : Ranade R. D. (1960:145-46) Pathway to God in Kannada Literature, Published in collaboration with The Karnatak Univeristy, Dharwar Bharatiya Vidya Bhavan, Bombay

Song : II Kanakadasa's Poem : Nanniñda Nãne Janisi Bañdane Kṛṣṇa

ನನ್ನಿಂದ ನಾನು ಜನಿಸಿ ಬಂದೆನೆ ಕೃಷ್ಣಾ।
ಲೇಶವಾದರೂ ನನ್ನಾಧೀನವಿದ್ದರೆ ತೋರು ॥ಪ॥
ನಿನ್ನ ಪ್ರೇರಣೆಯಿಂದ ನಡೆದು ನುಡಿದ ಮೇಲೆ।
ನಿನ್ನದು ತಪ್ಪೊ ಎನ್ನದು ತಪ್ಪೊ ಪರಮಾತ್ಮ ।ಅ.ಪ.॥
ಎಲವುಗಳೆಲ್ಲ ಜೊತೆಮಾಡಿ ನರಗಳ।
ಹೊಲೆ ಚರ್ಮದ ಹೊದಿಸಿ ದೇಹದೊಳು ॥
ಮಲಮೂತ್ರಗಳನ್ನು ಬಲಿಸಿ ಹೃದಯದಲ್ಲಿ।
ನೆಲಸಿ ಚೇತನವನಿತ್ತವ ನೀನಲ್ಲವೆ ॥೧॥
ಜನನಿಯ ಜಠರದಿ ನವಮಾಸವು।
ಘನದಿ ನೀ ಪೋಷಿಸುತಿರೆ ನಾನು ॥
ಜನಿಸಲಾರೆನು ಎನೆ ಜನಿಸೆಂದಿಕ್ಕಳದಿಂದ।
ವನಜಾಕ್ಷಾ ನೂಕಿದವನು ನೀನಲ್ಲವೆ ॥೨॥
ಜನಿಸಿದಾರಭ್ಯ ಇಂದಿನ ಪರಿಯಂತ।
ಘನ ಘನ ಪಾಪ ಸುಕರ್ಮಂಗಳ ॥
ಮನಕೆ ಬೋಧಿಸಿ ಮಾಡಿಸಿ ಮುಂದೆ ಇದನೆಲ್ಲ।
ಅನುಭವಿಸುವದು ನಾನೊ ನೀನೊ ದೇವಾ ॥೩॥
ಅಂಧಕನ ಕೈಲಿ ಕೋಲಿತ್ತು ಕರೆದೊಯ್ವನು।
ಮುಂದಾಡಿ ತಪ್ಪಿ ಗುಂಡಿಗೆ ಕೆಡಹಲು ॥
ಅಂಧಕನ ತಪ್ಪೊ ಮುಂದಾಳಿನ ತಪ್ಪೊ।
ಹಿಂದಾಡಬೇಡ ಎನ್ನಲ್ಲಿ ತಪ್ಪಿಲ್ಲವೊ ॥೪॥
ಕ್ಷೀರದೊಳದ್ದು ನೀರೊಳಗದ್ದು ಗೋವಿಂದ।
ಹೇರೊಪ್ಪಿಸಿದ ಮೇಲೆ ಸುಂಕವೆ ಸಿರಿಕೃಷ್ಣಾ॥
ಮಾಯಾರಹಿತ ಕಾಗಿನೆಲೆಯಾದಿಕೇಶದ।
ಕಾಯಯ್ಯ ತಪ್ಪನೆಣಿಸದೆ ವಿಠಲರಾಯ ॥೫॥

ನನ್ನಿದ ನಾನು ಜನಿಸಿ ಬಂದೆನೆ ಕೃಷ್ಣಾ।
ಲೇಶವಾದರು ನನ್ನಾಧೀನವಿದ್ದರೆ ತೋರು ।।ಪ.।।

ನಿನ್ನ ಪ್ರೇರಣೆಯಿಂದ ನಡೆದು ನುಡಿದ ಮೇಲೆ।
ನಿನ್ನದು ತಪ್ಪೊ ಎನ್ನದು ತಪ್ಪೊ ಪರಮಾತ್ಮಾ ।।ಅ.ಪ.।।

ಎಲಬುಗಳೆಲ್ಲ ಜೋತೆ ಮಾಡಿ ನರಗಳ।
ಹೊಲೆಚರ್ಮವ ಹೊದಿಸಿ ದೇಹದೊಳ್ತು ।।
ಮಲಮೂತ್ರಗಳನು ಬಲಿಸಿ ಹೃದಯದಲ್ಲಿ।
ನೆಲಸಿ ಚೇತನವನಿತ್ತವ ನೀನಲ್ಲವೆ ।।೧।।

ಜನನಿಯ ಜಠರದಿ ನವಮಾಸವು।
ಧನದಿ ನೀ ಪೋಷಿಸುತಿರೆ ನಾನು ।।
ಜನಿಸಲಾರೆನು ಎನೆ ಜನಿಸೆಂದಿಕ್ಕಳದಿಂದ।
ವನಜಾಕ್ಷಾ ನೂಕಿದವನು ನೀನಲ್ಲವೆ ।।೨।।

ಜನಿಸಿದಾರಭ್ಯ ಇಂದಿನ ಪರಿಯಂತ।
ಘನಘನ ಪಾಪ ಸುಕರ್ಮಂಗಳ ।।
ಮನಕೆ ಬೋಧಿಸ ಮಾಡಿಸಿ ಮುಂದೆ ಇದನೆಲ್ಲ।
ಅನುಭವಿಸುವದು ನಾನೊ ನೀನೊ ದೇವಾ ।।೩।।

ಅಂಧಕನ ಕೈಲಿ ಕೊಲಿತ್ತು ಕರದೊಯ್ವನ।
ಮುಂದಾಡಿ ತಪ್ಪಿ ಗುಂಡಿಗೆ ಕೆಡಹಲ್ತು ।।
ಅಂಧಕನ ತಪ್ಪೊ ಮುಂದಾಳಿನ ತಪ್ಪೊ।
ಹಿಂದಾಡಬೆಡ ಎನ್ನಲ್ಲಿ ತಪ್ಪಿಲ್ಲವೊ ।।೪।।

ಕ್ಷೀರದೊಳ್ದು ನೀರೊಳಗದ್ದು ಗೋವಿಂದ।
ಹೇರೊಪ್ಪಿಸಿದ ಮೇಲೆ ಸುಂಕವೆ ಸಿರಿಕೃಷ್ಣಾ।।
ಮಾಯಾರಹಿತ ಕಾಗಿನೆಲೆಯಾದಿಕೇಶವ।
ಕಾಯಯ್ಯ ತಪ್ಪನೆಣಿಸದೆ ವಿಠಲರಾಯ ।।೫।।

EXPOSITION

In an even more powerful vein, Kanakadãsa gives us another example of accusationism in, *nanniṅda nãne janisi baṅdene Kṛṣṇa,* 'Oh Krsna, have I been born by myself?' This is one of the most philosophic poems. You might have studied Kanandadasa; but few have probably understood the whole significance of this poem. He seems to have had wonderful intellect, even though he belonged to a so-called lower community. He was undoubtedly a great devotee. But I will point out to you certain things which are very important. "Oh God, I was not self-born. I cannot be self-born. You have made me take birth. Further, what have you done? You have put bones, sinews, nerves, urine, faeces all together into a lump and invested this mixture with an element of consciousness." This is exactly what an ancient Rgvedic passage says, *asthanvantam yadanasthã bibharti,* 'the boneless soul made a bony tenement for itself.' Man may be made of bones; but God hides himself inside the bones and becomes immanent in it, and man becomes man. So look at that knowledge of Kanaka. The lump or complex of these things is endowed with a consiousness by God. Secondly, 'I was' says Kanakadãsa, 'not willing to come out of my mother's womb.' Did not Suka stay on in the womb for a long time? They say he lived for eleven months. Then Vãmadeva also stayed on there for a long time. In the upanishad the philosopher Vamadeva says, *aham manurabhavam suryasca,* 'I became the Manu and also Surya ' That was the experience of Vamadeva in his mother's womb. What is the meaning of the word Pariksita ? He saw the form of God all round about him (Pariksita) in the womb of his mother. Therefore, he was called Pariksita. "Let me stay on in the mother's womb. But then you are cruel; like a very unkind doctor, you have pushed me from inside. There is that power inside the womb which forces the children out. You have forced me out.' Here the internal 'forceps' of God, which are seen working in the movements of the womb, are contrasted with the external forceps of the modern gynaecologists. ' So in the first place, I was not self-born. You endowed me with consciousness and pushed me out.' Thirdly, "after my birth you have been responsible for all my conduct. You have endowed me with that principle of

motivation which exists in all persons. All acts that I have done, therefore, whether good or bad, are due to this motivation. " Many great people have said like that. Further, " even though you are responsible for the motivation, I am held responsible for the consequences of these actions ! You might escape the consequences, Oh God, and the effects of your motivation. You ask me to do a thing and you escape the consequences. I will not allow you to do that. You must bear the full brunt of the consequences. Now what is your part in this scheme of action? You are a *Mundalu* (leader) Oh, Krsna a man who is leading me onwards," says *Kanakadãsa*. The business of the leader is to take a blind man forward and not to keep him back. *Hindãdabeda*, 'Do not say anything behind me'; go in front of me. The expression *Hindãdabeda* has two meanings, do not play behind me and do not censure me behind my back. " Your business is merely to be a Mundãlu-to be a leader and to go ahead. What have you done? You have given a stick in the hands of a blind man and tried to make him move forward. But as he proceeded you took away the stick from him. You are away, and that blind fellow without a stick goes ahead and falls into a well like the deer in the story of the *Bhãgavata*. I am a blind man and if I fall into a well, you are responsible for my death, Oh, God," asys *Kanakadãsa*, Finally, there is an element of devotion in what he says. "I have surrendered all my goods to you as a free gift, *dãna*. Why do you take a toll from me? You have no right to charge me again. From where shall .I give you the tax? You ought to be considerate. You must remember that it was you who motivated action in me. You have been a Mundãlu. You have been a leader for me. If I go wrong, it is your responsibility to suffer the consequences and not to tax me further." That is what Kanakadasa says.

Courtensy : Ranade R.D.(1960:146-48), Pathway to God in Kannada Literature, Published in collaboration with The Karnatak University, Dharwar by Bharatiya Vidya Bhavan, Bombay.

Song : III Purandardasa's Poem : Aparadhi Nanalla Aparadhavenagilla

ಅಪರಾಧಿ ನಾನಲ್ಲ ಅಪರಾಧವೆನಗಿಲ್ಲ।
ಕಪಟನಾಟಕ ಸೂತ್ರಧಾರಿ ನೀನೆ ।।ಪ।।
ನೀನೆ ಆಡಿಸದಿರಲು ಓಡವೊನಕೆಯ ಬೊಂಬೆ ।
ಏನು ಮಾಡಲುಬಲ್ಲದು ತಾನೆ ಬೇರೆ ।।
ನೀನಿಟ್ಟ ಸೂತ್ರದಿ ಚಲಿಪವು ಕೈಕಾಲುಗಳು।
ನೀನೆ ಮುಗ್ಗಿಸಲು ಮುಗ್ಗುವ ದೇಹದವನು ।।೧।।
ಒಂದೆಂಟು ಬಾಗಿಲು ಪಟ್ಟಣಕೆ ತನ ।
ಗೆಂದು ಇಪ್ಪತ್ತಾರು ಮನೆಯೊಳ್ಗಳ ।।
ತಂದು ಕಾವಲು ನಿಲಿಸಿ ಎನ್ನ ನೀನೊಳಗಿಟ್ಟು।
ಮುಂದೆ ಭವದಲ್ಲಿ ಭವಣಿಪುದುದನ್ಯಾಯ।।೨।।
ಯಂತ್ರವಾಹಕ ನೀನೆ ಒಳಗೆ ಇದ್ದೂ ಎನ್ನ-ಸ್ವ।
ತಂತ್ರನೆಂದೆನಿಸಿ ಕೊಲಿಸುವರೆ ಹೇಳೂ ।।
ಕಂತುಪಿತ ಲಕ್ಷ್ಮೀಶ ಎಂತಾದಡಂತಹುದ ।
ನಂತಮೂರುತಿ ನಮ್ಮ ಪುರಂದರವಿಠಲ ।।೩।।

अपराधी नानल्ल अपराधवेनगिल्ल।
कपटनाटक सूत्रधारी नीने ।।प।।
नीने आडसदिरलु ओडवोनकेय बोंबे ।
ऐनु माडलुबल्लदु ताने बेरे ।।
नीनिट्ट सूत्रदि चलीपवु कैकालुगळु ।
नीने मुग्गीसलु मुग्गीव देहदवनु ।।१।।
ओंदेंट्ट बागीलु पट्टणके तन ।
गेंदु इप्पत्तारु मनेयुग्ळळ ।।
तंदु कावलु नीलिसी एन्न नीनोळगीट्ट ।
मुंदे भवदल्ली भवणीपुदुदन्याय ।।२।।
यंत्रवाहक नीने ओळगे इद्दु एन्न-स्व।
तंत्रनेंदेनीसि कोलिसुवरे हेळो ।।
कंतुपित लक्ष्मीश एंतादडंतहुद ।
नंतमुरुती नम्म पुरंदरविठ्ठल ।।३।।

In English Script

Aparadhi Nanalla Aparadhavenagilla

Kapatanataka Sootradhari Nine (Aparadhi) Charanam-1

Nine Adisadiralu Jadavonakeya Bombe

Enu Madaballudu Tane Bere

Ninitta Sootradi Chalipavu Kaikalugalu

Nine Muggisalu Muggura Dehadavanu (Aparadhi) Charanam-2

Ondentu Bagilu Pattanake Tana

Gendu Ippattaru Maneyalgala

Tandu Nilisi Enna Ninalagittu

Munde Bhavadalli Bharani Pududanyaya (Aparadhi) Charanam-3

Yantravahaka Nine Olageiddu Enna - Sra-

Tantranendenisi Kolisuvare Helo

Kantupita Lakshmisa Entadadantahuda

Nantamooruti Namma Purandararittala (Aparadhi

Meaning

I am not a sinner. This so called life is all a fake and it is of your making. What can a doll, shaped like a pounding stick do for itself? Because of sutras you hold in your hand. You are able to cause movements in the hands and legs. In this city-like body you have restrained me and having closed off all the nine exits that are guarded by twenty-six sentries and making me suffer through this miserable life, is indeed unfair. Are you not the operator of my internal engine? Under these conditions, what kind of independence do I have? Purandaravitthala! The father of Manmatha and one manifesting himself in several forms, all that happens in this world is because of your will.

Courtesy : www.karnatik.com..... dated 27-1-2018

(All the songs and Dr. R. D. Ranade's Exposition and translation compiled by Dr. K. B. Dabade, Udupi)

Gurudev and AnuGita

Prof R D Ranade, while discussing Characteristics of Saints (Chp IX Pathway to God in Kannada Literature 1989 ed. Page 137) as depicted in the song of Mahalingaranga "hegiddara canda jnaniyu" has remarked " ... It has been customary to speak about Janaka as having attained Moksa though he was an emperor. I have not yet found that reference in Anugita, but I am told by a reliable authority that according to Anugita Janaka could not attain Liberation until he had become a Samnyasin ... "

Background of Anugita

'Anu' means 'after' and Anugita literally means Gita occurring 'after'. Bhagwadgita known to many is recited by the Lord in Parva No 6 of the Mahabharata. This Arjuna then admits that he has forgotten the teachings of Krishna on the battlefield and in right earnst requested Krishna to once again impart the knowledge. The result of Krishna's teaching is Anugita running into 36 chapters and thousand and odd shlokas.

Coming to Janaka's liberation, the same is the subject of chp 32 of Anugita and runs thus: King Janaka (on a certain occasion), desirous of punishing him, said unto a Brahmana who had become guilty of some offence, 'Thou shalt not dwell within my dominions.' Thus addressed the Brahmana replied unto that best of kings, saying, 'Tell me, O king, what the limits are of the territories subject to thee. I desire, O lord, to dwell within the dominions of another king. Verily, I wish to obey thy behest, O lord of Earth, agreeably to the scriptures. - Thus addressed by that celebrated Brahmana, the king, hearing repeated and hot sighs, said not a word in reply. Like the planet Rahu overwhelming the Sun, a cloudedness of understanding suddenly overwhelmed that king of immeasurable energy as he sat plunged in thought. When that cloudedness of understanding passed away and

the king became comforted, he spoke after a short while these words unto that Brahmana.'

"Janaka said, 'Although a (large) inhabited tract is subject to me within this ancestral kingdom of mine yet I fail to find my dominion, searching through the whole Earth. When I failed to find it on the Earth, I then searched Mithila (for it). When I failed to find it in Mithila, I then searched for it among my own children. When I failed to find it even there, a cloudedness of understanding came over me. After that cloudedness of understanding passed away, intelligence came back to me. Then I thought that I have no dominion, or that everything is my dominion. Even this body is not mine, or the whole Earth is mine. At the same time, 0 best of regenerate persons, I think that that is as much mine as it is of others. Do thou, therefore, dwell (here) as long as thy wish."

"The Brahmana said, When there is a large inhabited tract in thy ancestral kingdom, tell me, depending upon what understanding, has the idea of *meum* been got rid of by thee. What also is that understanding depending upon which thou has come to the conclusion that everything constitutes thy dominion? What, indeed, is the notion through which thou hast no dominion, or everything is thy dominion?"

"Janaka said, "All conditions here, in all affairs, have been understood by me to be terminable. Hence, I could not find that which should be called mine. (Considering) whose is this, I thought of the Vedic text about anybody's property, I could not, therefore, find, by my understanding, what should be (called) mine. Depending upon this notion, I got rid of idea of mineness. Hear now what that notion is depending upon which I came to the conclusion that I have dominion everywhere. I do not desire for my own self those smells that are even in my nose. Therefore, the earth, subjugated by me, is always subject to me. I do not desire for my own

self those tastes that exist in contact with even my tongue. Therefore, water, subjugated by me, is always subject to me. I do not desire for my own self the colour or light that appertains to my eye. Therefore, light subjugated by me, is always subject to me. I do not desire for my own self those sensations of touch which are in contact with even my skin. Therefore, the wind, subjugated by me, is always subject to me. I do not desire for my own self those sounds which are in contact with even my ear. Therefore sounds, subjugated by me, are always subject to me. I do not desire for my own self the mind that is always in my mind. Therefore the mind, subjugated by me, is subject to me. All these acts of mine are for the sake of the deities, the Pitris, the Bhutas, together with guests.

Brahmin's reply in original was

ततः प्रहस्य जनकं ब्राह्मणः पुनरब्रवीत्।
त्वज्जिज्ञासार्थमद्देह विद्धि मां धर्ममागत्।। १४.३३.२४
त्वमस्य ब्रह्मनाभस्य बुद्धयारस्यानिवर्तिनः।
सत्त्वनेमिनिरुद्धस्य चक्रस्यैकः प्रवर्तकः।। १४.३३.२५

Meaning - Thereupon the Brahmin smiled and addressed Janaka "O righteous emperor Janaka, know that I am Dharma in disguise and came to test you. (You have passed the test) You are verily the one person for setting this wheel in motion, this wheel that has the quality of Goodness (sattva) for its circumference, Brahman for its nave and the understanding for its spokes, and which never turns back!"" (meaning Janaka was completely sattva and Jivan mukta and firmly established in the highest state of spiritual attainment.)

Conclusion : In Gurudev's words ".....But in fact a Saint is really beyond all these qualities Yoga or Bhoga does not matter to him "

Note : Janaka story is reproduced from Mahabharata translated by Kisari Mohan Ganguli.

Complied by
Dr. Rajendra Chowhan

The Event of Prayer

Prayer is not one's act but it is an Event occurring on him. Every event of prayer is an unprecedented non repeat.

Craving for solace takes one to the solitudes. Trading on the paths of trans-rational ponderings, one, unknowingly, creeps into the obscurities which trigger the supra-physical state of a full-free mind. Emotions manifest and prevail, giving timeless spells of life. Such emotions have their inbuilt strength to manifest the freedom of the Soul. Galloping diversities of the mind converge to manifest the spell and the event of a prayer. In prayers, the grown up child in the one, senses the solace and swings to sleep into an unknown all forgetfulness, in the laps of the ever craved Motherhood. In a zooming fraction of a moment one rides off his awakened state.

Why so? Enslaved in the open prison of the Creation, the child in the one is nursed and grown by the freedom only, solely to make it know its slavery, so as only, to strive back to Freedom and Freedom alone. Life is the slavery in the process of knowing and also the freedom in the process of making. Growth of the one is the inevitable incessant delivered to him by the Creation. Burden of growth fatigues the one growingly, tiring him to the brink of rushing into some sleep of Solace. Varieties of Diversities keep on chiselling and hence disintegrating. Incessant growth of the one is, thus, ever accompanied by the growing disintegration also. Riding on the reason, the ocean of Rationality is crossed, only to get into the trans-rational Voids much still, in the very wall-less Prison; without even a foggy sight of the shore of the freedom.

The obscurities pervade, and the sufferings survive. Slavery intensifies with strengthlessness. Remembrance of Slavery even is drowned by the intensity of the sufferings but the craved freedom, still, is not drowning. Walking continues but the mission vanishes.

Manhood dries up, but Godhood does not arrive. Urge to utter does not die, but meanings would have already swallowed the words. Thinking gets extinguished and the void looms around the child in the one.

Then is the natural movement of the Prayer. The event of the Prayer dawns for the actless child in the one.

Even, just before the prayer, the creation keeps on delivering itself at the Counters of the Individual consciousness, yet, when it is orphaned into a solitary confinement, and still much away from the Divine Solitude. God in the every atom is still light years far away from the one. The forgotten Riddle does not forget the one, but pierces to bleed the consciousness.

Then prayer prayfully trigers the critical point, releasing the power to undo the face of the God ratifying and sustaining the slavery, and to free the God from his self-enslaving creation. Thus the intense pains on the far off lonely shores lead to the event of the prayer. The prayer that manifests the absolute eternal power.

Every prayer tranquils the One. Integrated emergence gets self composed uncovering the absolute power. A tiny mirror, then, mirrors in the big mirror. Tiny mirrors, seeing the big mirror gets its genetic self confirmation. Genetic identicality stands experienced. Infinite images of Each into the Other, make the Other face of the God visible, first ever. Timelessness is the unnoticeable consequence fading away with the consciousness.

Solutions are not there but the Riddle vanishes. Power, then, is not there, but the absolute freedom arrives to prevail.

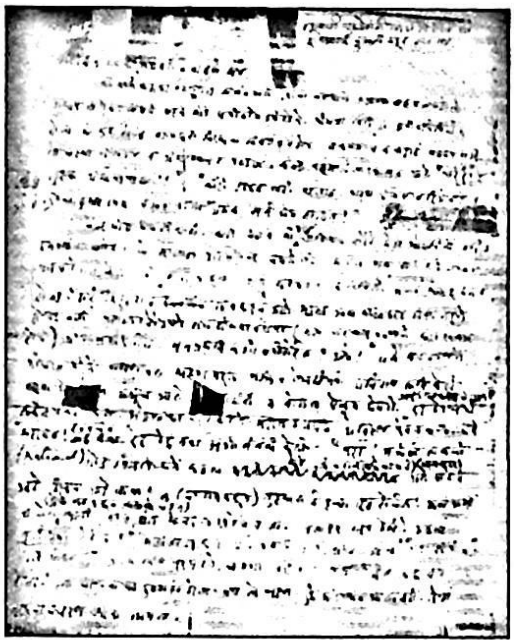
It is the Event of the Prayer, the Event of the Eternal.

Late **Prof. N. R. Deshpande,**
Ex-Chairman, ACPR, Belagavi.
Compiled by –**Adv. Maruti B. Zirali**, Secretary ACPR.

(Late Prof. N. R. Deshpande was first Son of Great Sadhak and Dedicated follower of Gurudev Poojya Dadasaheb Deshpande A/s S. N. Deshpande, Chandurkar)

A Rare Personal Note : Dream Vision

Courtesy : This is a very personal note of Sri Gurudeo Ranade written in his own handwriting which is not published anywhere, made available by Revered Padma Kulkarni, Solapur.



'Sri Guru Samarth'

"Shravan Vadi 1 A dream at about 9 O'clock in the morning

Shri Samarth Bhausahib Maharaj appeared in my dream. His seat for meditation was at right hand but so far he had not occupied it. He was standing almost at right hand. Near the left wall Bhimanna Umadi was standing. I was in front of him. Maharaj threw remains of red betel nut on my body unknowingly and without looking at the direction of it. That thrown betel nut came directly on my body and shirt. Immediately Maharaj came to know this. He said, "Oh ! Has it fallen on your body ! I'm very much sorry for this." I said,"Sir, it is alright. It was necessary that it should have fall on my body. If your chewed betelnut happens to fall on body, all diseases would vanish !"

Then there was a short interval for relaxation. After some time I went inside to take tea etc. No sooner did I go inside taking only a sip of tea and came outside than Maharaj occupied his seat. There was

an abscess appearing on his lower thigh. It was operated. He unfolded his posture and showed me that abscess. Still little pus was oozing. Seeing this I felt annoyed.

I said to myself that Maharaj had come earlier than expected. It would be not possible for me to stay in the Math for longer period. As per last year they would ask me to vacate the Math immediately after completion of the Saptha. (There were a very few days for completion of the Saptha.) Under such circumstances, How can I recover my health ? This I thought in my mind. Bhimanna praised immensely about my devotion and meditation to Maharaj. On hearing my praise I was full of tears. Maharaj heard this talk of Bhimanna and uttered no remarks. Maharaj expressed his wish that he would leave his body on account of the disease of the abscess. I felt very much sorry for it. Very very pathetically I pleaded to Maharaj," Sir, please do not leave your body so soon." Maharaj said, "See ! he has accomplished in uniting devotion and rationalism and for that matter he wants to spread devotion. (वेळसूदद) Maharaj said, "Oh my child ! alright alright." And stretching his both hands above he said, "All your desires will be fulfilled. Now I shall depart." Stretching his gaze on the tip of nose he said, "Always keep your attention on the beginning, middle and end. If you keep your attention on the end a flood of light will appear." I could not understand the meaning of this. So I said to Maharaj, "I am unable to understand what you have said, please explain." Maharaj replied, "I will tell you on some other occasion." Thereafter Bhimanna sung a abhang or pada. The fourth line of that abhang was , 'Do not be at cross with Nagappa.' That fourth line was carrying different words also. But that fourth line was not sung. So the third line was repeated."

(Translated into English by Rev. Jeurakar Shastriji at Nimbal on 26/8/2014, complied by Dr. Rajendra)

Gurudev Ranade
In Prabhawalkar's Narrative

I met Dr. P.D. Prabhawalkar of Mumbai on June 29, 2006 in Jamakhandi. The occasion was Gurudev's saptah, being held in his place of birth. Dr. Prabhawalkar is a scientist who has worked with AIR and IIT. His experiences with Gurudev are significant, strange and illuminating. They reflect on Gurudev's approach to the process of initiation, his saving grace, his guidance at the moment of uncertainty, and also the effect of meditation. The following is what he narrated to me, in his own words, with my minimum interference for clarity.

In 1954 I was a student of RLS College, Belgaum, studying for B.Sc. electronics. Prof Paramashiviaih, who later left for Karnataka College, Dharwad, was our teacher. I was staying in the college hostel with other students, and two of them had known Gurudev and wanted to be initiated by him. I had heard that Gurudev was an eminent scholar and therefore I also wanted to see him. But I was not interested in spiritual life. My philosophy of life was just to be a good man, doing good works, and the like.

One day in 1954 the two of my friends came to me and took me to Sangali, as they wanted to be initiated by Gurudev. I accompanied them just to see him, but not to be initiated. We went to the house where Gurudev was staying. As my two friends went in, I sat outside. But my friends came out without being initiated. Gurudev had asked one of them to read Dasabodha and come some other time. To the other, he just said, 'We will see'. But he sent someone for me, to know if I was willing to be initiated. I said 'Yes', and I was thus initiated.[1]

I met Gurudev in 1955 and 1956 also. Once I told him that my meditation was not going on well. He said, 'It (good meditation) is

bound to happen'. He also said it was good that educated persons like me were joining his spiritual tradition. I felt ashamed.

I met Gurudev a year before his demise. During that meeting he looked at me in such a way that I felt he was creating a cover of security around me. Many occasions, later in my life, stood testimony to that feeling. To cite one, I had purchased a house and let it out immediately. The instalments were paid by the tenant. When I retired from my work, he vacated it for me. In another incident, AIR had to pay Rs.45,000/- to IIT if I had to get my full pension. The Director General of AIR agreed to do so, and I got my pension in full. This gesture was only one of its kind.

When I was transferred to Ahmedabad, I was a bit worried as there were no followers of Gurudev. Many were followers of Gondawalekar Maharaj. Therefore when they invited me to a twice - a-week meditation programme, I was hesitant to join them. But when I opened a book, I found Gurudev's answer to a similar question asked by some one else (he too was in Ahmedabad and had been confused). The answer was that the path was not an issue as long as one meditated on God. On one occasion, when all the meditators had finished their prayers, I said our bhajan at the end. Then I had a vision of Gurudev on the arati. Initially I thought it must have been my illusion. But a person standing near me asked me "Did you see anybody on the arati ?" I asked him 'Why'? he said, 'I saw an image of Ramachandra but there was a turban on him.'

One day it occurred to me as to how a guru could protect his disciple when the former himself was no more. That night I had a vision of Gurudev in my sleep. I saw that it had been raining outside and I went out of my house with an umbrella in my hand. Then I saw Gurudev coming under my umbrella and asking me, 'why come out in the rain, come, we shall go to our house.'

I had a grandmother who wanted to be initiated by Gurudev. But I was not sure whether he would initiate her immediately, if we went to Nimbal. However we did go to Nimbal and she was immediately initiated.

After that there was a marked improvement in her spiritual practice. Earlier in her life she had a desire to visit Pandharpur. But as she was a widow with unshaven head, she was denied admission to the temple there. After some years I asked her if she still nourished the desire to visit that temple. She replied, " What is the use of it, when everything is inside?"[2]

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1. It is interesting to note that in the Nimbargi spiritual tradition some are initiated by their gurus, without they asking for it. Shivalingavva, Amburao Maharaj are a case in point. Gurudev once famously said.' Many are after us, but we are also after some.'

2. When I contacted Dr. Prabhawalkar over the phone seeking his permission to publish his experience, he granted it immediately. And to my pleasant surprise he said, quite meaningfully, 'It is not my property'.

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Corrigendum

Please note the rectified volume and issue numbers from this issue onwards, April-June as Vol.54, No. 3.

Editor

GOD-LOVE

(A Rare Article of Shri. Gurudev R. D. Ranade)

What is the guiding thread through the list of virtues advocated by the saints, which might enable us to determine the nature of the central virtue, as Kant was able to discover his Unity of Apperception through the labyrinth of the Categories ?

We can easily find an answer to this question if we go to the nine-fold scheme of Bhakti.

We are not concerned here so much with the different species of Bhakti as with the nature of Bhakti itself. God-love would then be found to be the central virtue in which are focused all the virtues that have been mentioned in our inventory, and which thus illumines them all.

All virtues, to deserve the name, must merely be the expressions, manifestations, or aspects of this central virtue, and all vices only derelictions or aberrations there from.

We may say that God-love is so absorbing that it does not suffer any other claimant to the throne; thence arises the necessity of dispassionateness for everything except God.

Discrimination and God-love may be related to each other like a lame and a blind man: God-love would not become effective unless it has the direction of Discrimination.

How, again, would it be possible for us to love God unless we have controlled all our sense-organs and mind ? Hence self-control becomes an essential propaedeutic to God-love.

The vision of God is not a matter of child-play; it requires long and patient toil, almost to the point of exhaustion or even disbelief.

Let us now take the social virtues. If God is in all men, God-love must manifest itself through sympathy to all human beings. Sympathy thus becomes the source of Dharma.

Tulsidas himself has said elsewhere,

दया धर्म का मूल है पापमूल अभिमान।

तुलसी दया न छांडिए, जब लग पट में प्रान ।।

Then, again, sympathy and benevolence are related to each other and the negative and positive poles of the spiritual battery !

Where sympathy or compassion would stop with inspiring high ideals in individuals, benevolence would move out and show itself in positive acts of beneficence to humanity.

परहित is just the Tulsidasian spiritual equivalent of the Benthamite utilitarian conception of Benevolence ! Coming to the spiritual virtues, the study of philosophy for oneself and for others becomes a cardinal requisite for the determination of the nature of God, and consequently for our attachment to Him. Even if we may not agree with Tulsidas in his doctrine मोते संत अधिक करि लेखा or that of Valmiki मद्भक्तेष्वधिका पूजा we could at least grant that, without rendering the highest reverential service to our Teacher, the double lock of God-love and God-vision would not open out to us.

Martineau has spoken of Reverence as the highest in the scheme of ethical virtues ; with far greater force is this applicable to the reverence which we bear towards God or our Spiritual Teacher.

Meditation on the Name and Qualities of God is related to God-love in terms of reciprocal causation. Unless we have मंत्रजाप and गुणगान, God-love cannot be created in us and unless the germ of God-love is in us we may not be tempted to and certainly not succeed in carrying on our मंत्रजाप and गुणगान.

Finally, of what value would our God-love to be to us unless it sees in every happening in History and in Nature the beck and call of God, and unless it sees the fruition of the logical law of Sufficient Reason in the mystical realization of a God-centred Optimism- मम भरोस ?

(Courtesy: Dr. R. D. Ranade's article Reprinted from Bhavan's Journal, Vol. 12, No. 22, Page No. 29-30, **1966**)

My Encounter With Gurudeva Ranade

(Reprint of articles from P.W.G. Vol-2 January 1980
page no. 27, 28 by Dr. B. B. Lal)

B. B. Lal

It was January 1957. In connection with my work I was camping at Bijapur, along with Shri M. N. Deshpande. On an off-day, he went to Nimbal. The next day when I went to pick him up and was returing from Nimbal, two persons of the Ashrama asked for and were given a lift in our vehicle. They were seated on a back row. From behind came the dialogue; One of them said, " An American Journalist had come and interviewed Professor Radha Krishnan, Shri J. Krishnamurty, and Professor Ranade, putting the same question to all of them, Viz 'What do you believe in,? " The person went on to add, "While Professor Radha Krishnan and Shri Krishnamurty gave some other answers that of Professor Ranade was,'i don't believe, I perceive.'

The dialogue. went on further eulogizing Gurudeva Ranade. However, my imagination had already been fired by the reply, I took the earliest opportunity to go to. Nimbal once again and sought an interview with professor Ranade which he graciously granted. "Do your disciples, like disciples of all other *gurus*, keep on eulogizing you as a matter of course or is there any truth about the interview which you are alleged to have granted to an American journalist," I asked. The frail old man smiled, but gave no reply. When I insisted on a reply, he gave an affirmative nod.

I then picked up the thread: " Perceive is a transitive verb," I said. "It *Must* have an object." The smiling old man again nodded his

head. I added, " If that be so, there must also be a method of perception." There was again quietude on the part of the Professor. All that he said, "Read my boy, read and you would get to know the answer," This did not satisfy me, I went on. "If you with your frail body can claim to perceive' something' (as I put it), why can't I? After all, I too have a body and a mind, just as you have." Nothing but an amused smile was the reaction.

The next day I was asked by a senior inmate of the Ashrama, "What name of God do you like or believe in?" I don't believe in God, much less in any particular name". "Don't you utter any name of God when in difficulty?" came a supplementary question. "Well, there is no constancy about it. Sometimes I even say,"Ya Allah" I don't know what reaction it produced on the enquirer.

I then learnt that I could be initiated, if I wanted. I really did'nt know if I wanted to be. I consulted my wife who was with me all through. She expressed all sorts of apprehensions. We called on Gurudeva once again and I told him about my wife's apprehensions,"She is afraid," I told Gurudeva that the Guru might becomes angry if she, after getting initiated, did not continue with what was prescribed." And I hurriedly added,"I don't regard a Guru to be worth his salt if he gets annoyed and makes some ill befall a disciple Just because he or she does not continue to follow him (the Guru). Guru is said be the *avatãra* of God and God is said be all kind.

Braj Basi Lal, better known as B. B. Lal, is an Indian archaeologist. He was the Director General of the Archaeological Survey of India from 1968 to 1972 and has served as Director of the Indian Institute of Advanced Studies

His Works : Rāma, His Historicity, Mandir, and Setu: Evidence of Literature, Archaeology, and Other Sciences, MORE

Shri Narasappa Shapeti

(Reminiscences)

Narasappa Shapeti

Shri Nimbargi Maharaj (1789-1885)/ Guruling Jangam Maharaj/the Saint of Nimbargi (the SN)/ the founder of Nimbargi *Sampadaya's* last disciple (*Kade Huttu*) was Sri Narasappa Shapeti (NS) (Circa 1830-1935). NS was the resident of Shapeti in Bijapur and Lingayat Malgar by birth. He took up farming till the death of his spouse and later became a *Gowndi* and carried this work till the age of about 85 and thereafter he took to begging on account of his old age and as he was left all alone at home. While begging, he used to sing in Marathi[1]. *Tumhi Vasudeva Vasudeva Mhana* (Tulpule 1965:334) and did not accept more than a quarter of *Roti* or a single paisa from the almsgivers. Thus after collecting Rs.11 his usual practice was to go to Devar Nimbargi by walk and perform there *Naivedya* to his *Sadguru's Samadhi* and distribute *Prasad* to devotees and to utter loudly *Vitthala! Shiva! Shiva! Guruling Jangam Maharaj Ki Jai Agadh Ho! Sadguru Mahima Agadh Ho!* NS breathed his last at his daughter Sattyavva's place - Masali (Tq.Indi,Dist.Bijapur) on 9th July, 1935 and recently a temple has been built over his *Samadhi*. During his long span of 105 years, he came in intimate spiritual contact with the SN, the Saint of Umadi (the SU) (1843-1914)- the founder of Inchageri *Sampradaya* the great disciple of the SN, and Sri Amburao Maharaj (1857-1933) Baba, Sri Gurudev R.D. Ranade (GR) (1886-1957) - the two great disciples of the SU. This paper not only compiles from various sources some of the significant incidents that have occurred on account of NS' s contact with the aforesaid spiritual luminaries but also presents a brief report based on the recently held fieldwork of a small temple of NS by the research group[2] as a study of such small

and remote spiritual centres is by and large neglected by social scientists.

First, the following four important events that have taken place in the presence of NS and the SN can be considered.

Once while pressing the legs of his *Sadguru*, NS was blessed with a mystical experience of the sound of a conch and NS regarded it as the gift offered by bis spiritual master (*Vide* Sangoram 1964:204). The next event too has occurred while NS was pressing the legs of the SN.

On another occasion NS started pressing the legs of the SN along with another person and after spending about half an hour or so, they couldn't make out whether the SN was alive or not. At that time, the SN by giving a jerk to his own neck told the two, "The verdict in Pune was passed in Favour of Guruva" (Sangoram 1964:202). In the light of the following description, the significance of the event can be comprehended in a much better way.

Once the SN, as usual, gave a discourse on spiritual problems at Shri Bheemaraya's temple - Devar Nimbargi. When the discourse was over, the disciples, as usual, placed a coconut before the SN and put a piece of camphor on it and ignited the camphor. The widow of the chief happened to see this. She got wild and shouted at the SN, "You old hag! Are you not ashamed to get lighted in front. of you, when the great God Bheemaraya's idol itself is just in front"! With these words she kicked the coconut on which the camphor was burning. The SN was very sorry and observed, "So far you have been insulting my body and I have been bearing it up. Now that you have insulted my God, you will rue for it. Young lady, see what the old hag can do!" A suit filed by Guruva, the nephew of the chief, against her for the chieftainship was pending for a long time. Within a few days after the incident, the court gave the judgement against her and she was denied all rights and powers as the head of

the village and the nephew became the chief(Gajendragadkar, Bhagwat 1975: 18-19).

The SN was endowed with some extraordinary powers of changing the gender of a person and driving out evil spirits. The next two incidents are related to such powers of the SN.

Once the SN informed NS, "If you say a boy; I call a girl. If you say a girl, I call a boy" (Masalekar 2007:38).

The incident under consideration indicates how the SN prevented *Mari* from entering into Devar Nimbargi. The SN and NS were sitting together once on the bank of a stream at Devar Nimbargi and there was a flock of sheep nearby with nobody in front of these two. At that time, the SN pointing his finger at the flock of sheep, commanded, "What ye! Where are you going? Don't go by this way, go by that way". Later the SN told NS, "*Mari* was there. I directed her to go by that way." The very next day all the sheep in the flock were found dead (*Vide* Sangoram 1964:204).

I proceed now to deal with two significant events that have occurred as and when NS came in intimate contact with his spiritual brother - the SU.

As the wife of NS was frequently afflicted with the Bhoot Badha, the members of her kin approached the SU. The SU advised NS to sleep in the second *Khan*, leaving the first one. NS's wife got rid of the problem of Bhoot Badha after following the advice of the SU (Masalekar 2007:153).

Food habits of people vary from one region to another and within the same region from one caste to another. Most of the disciples of the SU were Brahmins and Lingayats and on certain occasions different types of *Prasad* were prepared as per the direction of the SU. Once when on the last day of *Saptah* at Inchageri all the *Sadhakas* had finished their *Prasad*, NS asked Nagappa - the grandson of the SN - about menu of the *Prasad*. Nagappa said, "The

Brahmins had *Purana Poli*". On knowing this NS felt that even in the case of the SU the sense of discrimination prevails. The next day NS saw that all his teeth were coming out of his mouth. He immediately realised that all that was due to what he thought of the SU. NS repented and slapped on his cheeks and within no time all his teeth were placed in their respective positions. Nagappa was a witness to this incident (*Vide* Masalekar 2007:43-44).

Finally, I devote my attention to those incidents that have occurred after NS came in contact with Baba and GR. Under the category, the first two incidents refer to NS's mystical experiences.

About the motor form of mystical experience of NS, GR (1960:87) states, "He (NS) visited my place Nimbal once in a fortnight. He used to speak of the *Suluvu*, subtle movement. This movement of God is a very difficult thing to perceive. What is meant by talking about movement of God? This is the question. If I identify and mingle myself with the movement of God, it is not possible for me to do any wrong".

The second incident is with regard to the spiritual experience of the sound of NS. In the mid portion of the Chowk in GR's old house, once NS literally dancing, told GR, "What type of house has been built! This entire house is filled with *Naad* (Sangoram 1964:182-83).

Before turning to the third incident, it may be noted here with regard to spiritual progress NS used to utter a message of his *Sadguru,* in his old broken Hindi *Bannat Bannat Ban Aaee Re* which implies that it may not be given to man to reach the very highest , limit all at once, and yet man can always keep going nearer and nearer to the peak (*Vide* for details Ranade 1997:233).

The third incident tells us how NS tested once the true devotion of GR. Elsewhere it has been noted that NS used to go to Devar Nimbargi once he collected Rs.11/- to perform *Naivedya* before his

Sadguru's Samadhi and distribute *Prasad* for devotees there. However, somebody stole NS's amount of Rs.10/- on one occasion and therefore he found it difficult to go to Devar Nimbargi for the performance of the ritual. In view of this, and also to test the devotion of GR, NS asked GR to give Rs. I 0. But GR offered him Rs.11/- (*Vide* Masalekar 2007:43).

Some extraordinary powers of NS are elucidated in the next two incidents.

It was a common practice[3] on the part of NS, to distribute *Charmuri* from his inexhaustible bag to the children. GR's revered daughter too received the same, according to some *Sadhakas* at Nimbal Ashram.

According to the present head of NS's temple at Masali, once NS and GR went for a walk at Nimbal and on the way GR felt thirsty and nearby there was no source of water, but NS went for a while somewhere and brought the water which tasted like coconut water.

Now I move on to one humorous incident that has taken place at Nimbal Ashram in the presence of GR. When Baba pointed out that he was fed up with the body as he had crossed 70, Shastri remarked that he had crossed 80. On hearing these two, NS observed, "What! I have crossed one hundred!" (*Vide* Masalekar 2007:57). Having noted this light moment in the life of NS, I proceed to give an account of one heart-stirring event.

GR's illness compelled him to rely only on tea. This plight of GR melted[4] the heart of NS. Whenever NS paid visit to the SN's *Samadhi*, NS used to say while pressing his hand firmly on the comer of the *Samadhi,* "Oh Lord! In order to spread your fame and glory he (GR) is striving hard day and night. But he is not in a position to swallow even a morsel of food! After departing from this world, by holding your hand, I make you feed him (GR)". It is heartening to note that after the demise of NS in 1935

In the end, I focus on the incident that had taken place after the demise of NS. Once at Allahabad GR was down with a painful boil. NS appeared in GR's dream and said, "If you offer me rice and sugar, you will be cured". GR gave his consent and the boil in the shoulder of GR broke open. After the lapse of one month or so GR returned to Nimbal and offered rice mixed with sugar and saffron to 20-25 devotees. GR used to say about it later, "You (NS) asked sugar and rice but I added to the same saffron too (*Vide* for details Masalekar 2007:2003). GR held NS in high esteem and paid visits to NS's *Samadhi*[5] - Masali.

Hereafter, I present succinctly a report based mainly on primary data from structural-functional perspective of the recently built NS's temple over his *Samadhi.*

Narasappa Muttyan Gudi/Narasingeshwar Maharajar Gudi, i.e., NS's temple was inaugurated on 9-8-1996.[6] This temple is situated in the field of two acres at Masali and the agricultural field stands in the name of Suryakant Asangi[7]. As per the rough measurement, the total area of the temple is 1 l' 13"(L) x 10'9" (W) and the height of the temple is 12'. This temple has a small entrance. The saffron coloured flag has been twisted at the pinnacle of the temple. While the exterior portion of the temple is whitewashed, the interior portion of the wall is painted with light blue colour mixed with *Chuna.* Of late (i.e., soon after the research team's visit to the spot on 2-8-2009), to enable *sadhakas* to carry out their spiritual activities in front of the temple, the iron roof and *Farsis* on the floor are constructed.

In the *sanctum sanctorum* of the temple, *Linga* with two bright eyes on the *Samadhi* has been established. Some photos of the spiritual leaders of certain Muths and Nimbargi *Sampradaya* are displayed inside the temple. An electric bulb can be seen. Scented sticks, *Neelanjanas,* and a bell are kept in the cleanly maintained

temple. One can see a mango tree just behind NS's temple. *Linga* and some other lithic idols are found beneath the tree. Before the renovation work of the *Samadhi* was undertaken, the area was full of snakes. However, these snakes did not harm anybody.

There is a bore well with ample sweet water in the neighbouring field of 7 .8 acres purchased by Hanumant Miragi - the priest[8] of NS's temple. Legend has it that NS appeared in the dream of a water diviner (water-finder) and showed the spot to dig a bore well and accordingly the bore well was dug there and plenty of sweet water was found.

Coming to the narration of spiritual activities that take place in NS's temple, it may be pointed out that daily the priest performs *Arati, Bhajan* and sits for meditation as per the tradition followed in Sri Gurudev Ranade Ashram-Nimbal. The priest performs *Pooja* of the *Samadhi* too. Hardly one or two devotees attend such daily functions.

On every *Amavasya*, the present traditional head and owner ofNS's temple comes from Tamba along with some of his kin and performs *Majjan* and *Abhishek* and *Pooja* of the Samadhi.

On the last day of *Shravana, Jagarana* is celebrated. Nearly 25-30 devotees take part in it and the next day, *Prasad* is distributed and the expenses of this function are borne by all the participants who usually are farmers of the neighbouring areas. The expenditure of this function is about Rs.1,200/-.

Albeit voluntary donations come for the maintenance and functions of NS's temple from the priest, farmers of the neighbourhood, Shinde & Friends' Cirle-Pune etc., the overall expenses are borne by Suryakant as he has been instructed in his dream by NS that he should not ask for money from others because the Lord has given him enough resources in the form of the field to meet the expenses of the temple.

The priest of NS's temple and others are contemplating the possibility of introducing NS's *Punyatithi Saptah* in the temple.

Thus, the above enumerated incidents exert moral and spiritual influence on the admirers of NSS. If necessary, steps are going to be taken not only for providing basic amenities but also by inducting some more spiritual activities like NS's *Punyatithi, Kirtanas, Pravachanas* and hence this small structured NS 's temple is most likely to attract a large number of devotees with the passage of time.

NOTES:

1. NS was illiterate, but he knew Marathi; and Kannada was his mother tongue.
2. The research group (Mallikarjun Uppar, B.V. Joshi, Niraj S Kulakarni, Archana K Dabade and the author) conducted the field work of NS' s temple by employing mainly research techniques-Interview schedule, Observation. Thereafter Mallikarjun kept in touch with the head and the priest of the temple for quite some time, in order that some more light is thrown on the already collected data.
3. NS's two more practices are reported. NS used to collect and distribute, and apply the dust after the performance of *Bhajan* which was sanctified by the feet of devotees. (*Vide* Pattihal, Pattihal 1998:30).

   NS used to keep by his side at the time of meditation an earthen pot meant to serve his various purposes like drinking water. This is as per the information provided by some *Sadhaks* at Nimbal Ashram.
4. Once NS was bitten by a dog at Bijapur. NS prevented the owner of the dog from beating it by telling him, "the dog has taken its share of flesh and if you beat the dog you may stand to lose your job". This incident obviously sheds light upon merciful nature of

NS and his indifference to the physical pain (*Vide* for details Masalekar 2007:42-43).

5. GR directed his disciple Shri B.G. Shirhatti to spend the M.O. amount of Rs.100/- which he received from an unknown person in 1944 or so for the construction of NS's *Samadhi* (*Vide* for details Shirhatti: 2007:21).
6. Formerly, the Samadhi of NS was made up of mud. In connection with the renovation work, when the *Farasi* was removed from the *Samadhi,* one could see in the niches two burning basins of lamp full of oil, according to the priest of the temple.
7. Recently Suryakant has shifted his residence from Masali '(about 25 kms away from Nimbal) to Tamba. (Tamba is a village in lndi Tq.) Suryakant is an illiterate householder. His age is 60. He is the son of Shivalingappa. Shivalingappa and Gurupadappa are the two sons of Malakppa and Sattyavva. Malakanna is the son-in-law of NS.

   NS is said to have appeared in the dream of Maningappa Sindgi, a farmer in the neighbouring field of Suryakant and told him to have the *Samadhi* of Malakappa by the side of his (NS' s) *Samadhi* and Malakappa' s mortal remains in the graveyard could be traced by lighting a scented stick and by going to the spot where its smoke stops. But now the *Samadhis* of NS and Malakappa - a great devotee, are indistinguishable for all practical purposes. The photo of Malakappa is hung at the residence of Suryakant in Tamba. Suryakant has come under the influence of *Banthanal Muth.*
8. The priest of the temple knows Kannada (mother tongue), Marathi, Hindi and English. He is a matriculate. His age is 25 and he is unmarried. He belongs to *Uppar Lingayat* caste. He is initiated at Sri Gurudev Ranade Ashram-Nimbal.

GLOSSARY

Abhishek	-	Pouring of holy water
Agadh	-	Unfathomable
Amvasya/e	-	New moon day
Arati	-	Ceremony of waving light
Ashram	-	A hermitage
Bhajan	-	Community singing of hymns to God
Bhoota Badha	-	Trouble caused by the ghost
Chowk	-	Square
Chuna	-	Calcium carbonate
Charmuri	-	Cleaned rice soaked and parched
Farasi	-	A kind of slab
Gowndi	-	A plasterer, mortar worker (a mason)
Gu di	-	Temple
Jai	-	Victory
Jagarana	-	Night vigil
Kade Huttu	-	Last born
Khan	-	The space between two pillars or beams
Kirtana	-	Dancing and singing the glory of God or eulogy
Linga	-	Phallus
Maharaj	-	A great king of the spiritual world
Mahima	-	Supremacy
Majjan	-	Bathing, ablution
Mari	-	Cholera deity
Mhana	-	Say
Muth	-	A spiritual centre
Muttya	-	Grandfather
Naad	-	The mystical experience of sound
Naivedya	-	An offering of food
Neelanjan	-	A small lamp used for waving the light before an idol
Pooja	-	Worship
Prasad	-	Anything given as a blessing, a boon
Pravachana	-	A spiritual discourse
Punyatithi	-	Death anniversary
Puran Poli	-	A kind of stuffed cake

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Philosophy and Psychology of Mysticism

(Contd. from previous issue)

4. Dark Night of the Soul :

When the seeker begins his spiritual journey he finds himself composed of a perishable body and in soul an everlasting spirit. He gives up his bodily cravings and subjugates it to his ultimate goal of uniting with the Eternal flame. Now suppose he has trodden on this path for a long time and still the Eternal Flame, the supreme spirit has always eluded his grasp, he starts realizing utter helplessness. He develops utter contempt for the ever dancing sensual images. Practically, in this pursuit, the self loses itself of which St. Paul speaks "I live, but not I" and of which Christ has said "Blessed are the poor in spirit".

The loss of the self is not a simple event.

Now the power of contemplation seems not to exist. What the soul had earned through travails and turmoils of body and mind, of nature and society - a vantage point is no more available to sit upon for grazing the Divine. It feels impotent, forlorn and blank. Even the capacity to introvert disappears. There is complete absence of the Divine.

Here, it is now when the final price has to be paid. Complete self -surrender is called upon. Through hours and days of anguish and torture the soul has to take its lesson in lovelessness for the sake of love, nothingness for the sake of all, without hope of finding learn lose, without hope of living, learn to die. "It sees with amazement the most sure foundations of its transcendental life crumble beneath it, dwells in darkness which seems to hold no promise of a dawn. An overwhelming yet impotent conviction of something supremely wrong spread out in the consciousness. Its characteristics being -

(i) For those mystics where the absolute took the form of a sense of divine companionship and for whom objective idea of 'God' had

become the central fact of life, it seems to them God having shown Himself, has withdrawn never to appear again.

(ii) In mystics for whom "Moral Perfection" was utmost for uniting with the Divine, now being overwhelmed by the Divine perfection and purity feel that the least atoms of their imperfections as if they were enormous sins, because of the infinite distance there is between the purity of God and the creature.

(iii) A sort of "aridity" sets in, perhaps due to emotional fatigue very desire for, and interest in, vision of God grows cold.

(iv) Emotional stagnation has its counterparts in the stagnation of the will and intelligence. As regards the will, there is a sort of moral dereliction, the self cannot control its inclinations and thoughts. The lower impulses below the threshold upsurge in to the field of consciousness.

(v) Teressa says (in that) "Spirit of bad temper that I think I could eat people up!"

(vi)Some mystics given to rapid oscillations between pain and pleasure are ceased with an abrupt invasion of a wild and unedurable desire to "see God" which can only, they think, be satisfied by death.

No better example can be cited of Saint Tukaram for illustrating the pangs of the soul in this period of dark night.

Tukaram got married in A.D. 1613 and had two wives. Soon he lost his parents. He suffered a loss in trade. Dire famine set in, one of his wives died for want of food. He lost his son in this famine. Overcome by tremendous grief he gave himself up to spiritual reading. He met his guru in dream and was initiated in A.D.1619. He had two great enemies who did not loose a single opportunity of making fun, illtreating him. His now living wife was a Xantippe and often quarreled with him. Her main complaint was Tukaram did not work to earn livelihood and maintain his family (five children from

the second wife), and only performed Bhajans with his colleagues and friends. He composed great many poems. We will see the various difficulties and his passing in to center of indifference and everlasting No from his poems.

From the everlasting yea, he now began to pass through the center of indifference. "How long shall I wait," he asks, "I see no sign of God's presence. It seems to me, O God, that Thou and I shall have now to part. How long shall I wait? I do not see the fructification of Thy promises." Tukaram thought that he was ruined both externally and internally. His family life was a failure, and it seemed that his spiritual life was equally so.

Tukaram did not stay for a long time in the center of indifference. He saw no help coming. He began to call in question the omnipotence of God. He thought that even his Fate was more powerful than God. "God's impotence is now proved," he said. Thou livest in my heart, and hast no compassion on me, thou are cruel and impersonal. Thou knowest not the pangs of my heart. My mind knows no rest. My senses wander. My sin is not at an end. Thou art as angry as ever". "I shall spoil Thy fair name, if Thou continues to be indifferent .... I shall refuse to utter Thy name. I feel my life to be a burden". In my opinion, God does not exist. I have lost both the life of the world and the life of the spirit". Tukaram ends by saying that in his opinion God is dead. "To me, God is dead. Let Him be for whomsoever thinks Him to be. I shall no longer speak about God. I shall not meditate on His name. Both God and I have perished .... Vainly have I followed Him hitherto, and vainly have I spent my life for Him". "Thou has no anxiety for me. Why now should I continue to live? ..... I have lived in the vain hope that "My hopes are shattered, and I shall now commit self-slaughter."

Concluded ...

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What is meditation?

This was a question haunting a small boy. Their parents were at wit's end, as they could not explain it in a simple language the boy could comprehend.

Once the family went for a dharshan to Shri Ramana Maharishi. The boy put forward his question to Ramana Maharishi.

Shri Ramana laughed to himself. Then with smiling face, he asked his devotee to serve the boy dosa from the kitchen.

So, on a plain leaf, a dosa was served. Shri Ramana looked at the boy and said,

" Now I will say "Hmm"

Then only you should start eating. Then again I will say "hmm" After that no piece of dosa should be left on your plate."

The boy agreed. He was so excited. Others were watching expectantly. Now the boy was eagerly waiting for the signal by looking at Shri Ramana's face. When he gave the signal "hmm" the boy started eating. Now his attention was on Shri Ramana. He wanted to finish dosa before the signal. The boy was eating dosa in a hurry , tearing big chunks of dosa, but, all the time keeping his attention on Shri Ramana. The dosa was reducing in size gradually. There was a small piece left. The boy was looking anxiously at Shri Ramana for the second signal. The moment he gave the signal, the boy immediately put the dosa in his mouth.

Now Shri Ramana asked him " where was your attention till now? On me or on Dosa?"

The boy replied " On both"

Shri Ramana said" Yes. You were actively involved in finishing dosa, with your attention on me. You were not distracted at all.....

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Youth Engagement : Potential Drivers of Change

The future belongs to those who believe in the beauty of their dreams."
– Eleanor Roosevelt

The society can develop itself on the extent to which it can integrate the potentials viz: Knowledge, Tolerance and Sensitivity (KTS) of the younger generation into future planning and development processes. The neglect of this potential can impact the youth that can be a serious threat to global future. If the same is nurtured and propagated effectively, it can help speed up development processes and bring about positive social change. Culture – at home and educational institutes, play a positive role for implementing structural and social-order policies that promote the knitting of the potentials- KTS, making the youth a quality fabric suitable for the society at large. Countries recognize the importance of children and youth in sustainable social development and growth, that largely depend on various local projects implemented around them. Today, "genuine" (I am choosing this word) youth projects with an impact, has to be designed for the youth to create a world of their own... safe , secure and full of challenges that will boost their self esteem.

Every citizen has a responsible task to create empowered youth; youth who can respond dynamically to situations and create needed positive results. If the world has to cultivate productive and proactive citizens, then what the world and the youth need is entrepreneurial instinct, creative outlook and social empowerment to create fundamental and sustainable change. A huge youth movement exists today, the world is generally not aware of it, and even youth do not know they belong to it. There exist local social movements where the youth are addressed, counseled and mentored by people and media that are very much around them.

Today's youth are the people who can change the world, as well as the people that are changing it. Social change led by young people is not all about young people. Instead, children and youth are working for their communities, their families, their cities, and hence for their world. The concept of youth-led engagement – which can be understood as youth taking responsibility for creating benefits for society and the world – encompasses attitudes, behaviors, knowledge, and skills of individuals and organizations by engaging youth in a specifically directed course of actions, which may occur anywhere and anytime and facilitated by anybody. Youth Engagement is "the meaningful participation and sustained involvement of a young person in an activity, with a focus outside of him or herself, with a social and moral meaning". It is an appeal to all the youth to get engaged in activities that are morally and ethically passionate, interesting, and knowledgeable and can create a change around you... for the better. Nobody needs to instigate or motivate you. You are the motivator for yourself. If you decide, you can do it..... and you will make your life worthy for your body. There is no place in this world for a lifeless body that cannot contribute anything to the Society and fellow beings.

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Continued from page no 54

Like this when you do your daily activities with your attention or thoughts on God in the back ground, it is known as meditation."

The two signals "hmm" are birth and death. Within these two events, one can engage in meditation, as demonstrated by Shri Ramana Maharishi. But to understand this we all need divine grace to mellow & mature. We all differ from each other and hence take different time to comprehend this great truth.

Analogies of Mystical Experience

Reprint of Mysticism in Maharastra

(Page no. 15-16 Ed. Motilal Banarasidas Delhi Reprint 1988)

In the matter of super-sensuous experience which is common to all mystics irrespective of time or clime, we need not dwell here in detail. We need only point out one or two very striking parallels between the experiences of the mystics of the East and the West in this regard. Firstly, in regard to the super-sensuous perception of smell, the saint Nivrittinãtha tells us that the "Experience of God is sweeter than sandal. God is indeed to us more fragrant than jasmine or its manifold varieties. The wish-yielding tree yields whatever we desire, but God is more fragrant than that tree. The light of God to me is fragrance itself, says Nivrittinãtha ; life in such a one is enough for me." We may compare this utterance about the fragrance of God in Nivrittinãtha with a similar one in St. John of the Cross : "The Awakening is a movement of the Word in the depth of the soul of such grandeur, authority, and glory, and of such profound sweetness, that all the balsams, all the aromatic herbs and flowers of the world, seem to be mingled. and shaken together for the production of that sweetness" (Living Flame, iv. 3). Then, again, .in the matter of the Darkness of God, we have the extreme parallel between the teachings of Jñãneśvara and Angela of Foligno. To quote Jñãneśvar : "One can never too much sing His praises when the dark-complexioned God is seen. It is this same dark Being who lives in the heavens. He is the same as the Ãtman. I have seen Him with these eyes. He plays a dark game on a dark night; He manifests Himself as a dark-blue god. The dark-blue colour fills the whole

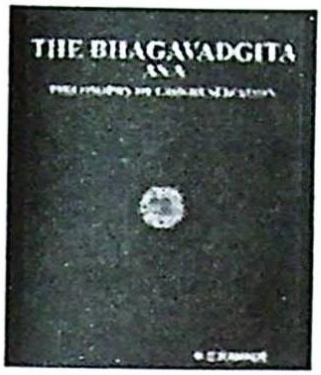
universe. The heavens are merged in that blue light. This blue God lives but the flavour of the Name increases every moment. In fact, the sweetness of the Name cannot be known to God Himself. A lotus plant cannot know the fragrance of its flowers, nor can the oyster-shell enjoy its pearls" (M.M., p. 321). Rãmadãsa says: "We should never forget God's Name, whether in happiness or in sorrow. Whenever difficulties overcome us, whenever we are down with the worries of life, we should meditate on the Name of God. By the Name of God are all our difficulties dispelled, and all our calamities swept away. By meditation on God's Name, Prahlãda was saved from dangerous situations. There are a thousand and one Names of God. It matters not which Name we utter. If we only utter it regularly and continuously, Death shall have no power over us. If a man does nothing but only utter the Name of God, God is satisfied and protects His Devotee" (M.M., pp. 390-400). And, again, .Jñãneśvara tells us that "by the celebration of God's Name, the Saints have destroyed the *raison d'etre* of repentance. The way to the abode of Death has been destroyed. What can restraint restrain now ? What can self-control control? By the celebration of God's Name they have put an end to the misery of the world. The whole world has become full of bliss" (M.M.,p.114). By a comparison of the teachings of the mystics of the East and the West about the different topics we have hitherto discussed, we may say that they are in no way the outcome of any imaginable inter-influence, but the consequence of a personal, common, intimate, mystical experience. As Herakleitos says, those that are wakeful have one common world : those that are sleeping, each a different world.

-R.D.Ranade

The Bhagavadgītā as a Philosophy of God-Realisation

(This is the reprint due to some discrepancies in the print which was published in Jan-March 2017 issue

Author : R. D. Ranade



FOREWARD

G. B. Badkas

This volume is a developed outcome of the lectures delivered in 1928 by the late Professor R.D. Ranade for the Rao Bahadur Bapu Rao Dada Kinkhede Lectureship Endowment. To quote the author himself- "The three lectures delivered at the Nagpur University were later extended to eight at Allahabad and Delhi which constitute Parts IV and V of the book, a portion of the last having been delivered as a lecture in the Rashtrapati Bhavan in April, 1954, under the Presidentship of Dr. Rajendra Prasad. The three lectures have been developed into eight in order to do justice both to the Nagpur University and to myself."

2. Prof. Ranade worked so devotedly on this book (his daughter, Shrimati Shakuntala Apte, tells us) that he "actually re-drafted a page just eight days before his passing away." As Dr. S. Radhakrishnan has elsewhere observed, 'Professor Ranade not merely taught Philosophy but lived it.' With a confidence born of profound, life-long study of Philosophy and Mysticism (ancient, medieval and modem) and of personal spiritual experiences in the line of Self-realisation in which he was blessed by the grace of his Guru, the author gives his own estimate of this book in the following

words - "I think the present book on Bhagavad-Gĩtã would in no way be less important than either my *"A Constructive Survey of Upanisadic Philosophy"* which has already been published or my work on "Vedãnta as the culmination of Indian Thought" to be published by the Calcutta University, the three constituting a modern Prasthãna Trayi."

3. Nagpur University considers it a great privilege to have been called upon to publish this volume on "The Bhagavad-Gĩtã as a Philosophy of God-realisation, being a clue through the labyrinth of modern interpretations" by so eminent a philosopher-saint as the late Professor R. D. Ranade. The publication of this volume has been considerably helped by the generous financial assistance from the University Grants Commission. Friends and students of the late Professor Ranade have given their unstinted assistance and cooperation in seeing this book through the press and the University acknowledges its debt of gratitude to them all-particularly to Prof. N.G.Damle, Shri. W.T.Apte, Prof. V. P. Bokil, Prof. T. K. Deolalker, and Prof. R.D.Wadekar as also to Shri. M.H.Nagpurkar, Prof. B.R.Kulkarni, Shri. G. V. Tulpule and Shri. D.P.Shintre. Thanks are also due to the Arya Bhushan Press, Poona, for bringing out this volume expeditiously in a neat and careful manner.

G.B.Badkas
Vice-Chancellor,
Nagpur University

Courtesy : Nagpur University, Nagpur, 1959

Gurudev Ranade and The Path of the Spirit

Reprint of P.W.G. Nov. 1966 Issue Page 29, 30

Role of human faculties in spiritual Life :

Gurudeva, in his Introduction to 'Pathway to God in Hindi Literature', explains how spiritual life gives scope for the highest development of the three traditionally accepted human faculties of (a) Thinking, (b) Feeling, and (c) Willing, while a higher faculty called (d) Intuition enables us to have spiritual experience i.e. direct contact with Realty.

(a) Thinking : Every thinking person gathers wisdom through manifold and diverse experiences in the world and learns to discriminate between the right and the wrong, the good and the bad. The evanescent and sorrowful joys of the world soon disillusion him and he turns to spiritual life in search of something that is eternal and blissful. Thus, the thinking, reasoning, discriminating faculty of man brings him to the Life Spiritual and sustains him in the pursuit thereof.

Gurudeva speaks of *'Rational Mysticism'* and insists that not only is there no contradiction in these terms, but also that it is the only kind of mysticism worthy of the name. He grants that mystical experience may transcend human reason, but maintains that it does not contradict human reason. A mystic who leads a life of the Spirit, cannot be a fool or a dullard; he needs must have intellectual power of a high order, states Gurudeva categorically.

(b) Feeling : The faculty of feeling or emotion has a vital role to play in spiritual life. Gurudev has assigned the most important place to 'taking the potent, *Guru*-given *Nãma of God*' (*Nãma*) in the technique of spiritual practice, but he goes on to state that the Name of God is to create a genuine, feelingful devotion (*Bhãva*)

to God in one's heart. He speaks of *'Bhãva'* as being superior even to *'Nãma'* and says that God is never far from such intense feeling of love for Him, and reveals Himself soon to such a devotee. Here, Gurudeva strikes a note of warning that this intense feeling or emotion must be directed God-ward, under the control of the intellect; otherwise it can lead to untold harm. There are many instances of unchecked and misdirected over-emotionoalism of spiritual aspirants, leading to mental derangement and downfall.

(c) **Willing :** The will to act also plays a very important role in spiritual life. The rigorous spiritual discipline which has to be pursued day after day and year after year with faith, patience and perseverance, till God-realization is attained and also thereafter, requires constant effort of the will to act spiritually. Gurudeva (and his Spiritual Tradition) insists that spiritual life is nothing if not tireless spiritual practice.

(d) **Intuition:** Gurudeva says that while the above three faculties play a vital role in spiritual life, it is the faculty of intuition alone that enables us to attain a direct and immediate apprehension of God or Reality. The faculty of Intuition does not contradict the other three faculties, it rather penetrates and lies at the back of them all, says Gurudeva.

Small amounts of
philosophy lead to atheism,
but large amounts
bring us back to God

-Francis Bacon

Activities of ACPR for Jan-March 2017

1) On 14th Jan 2018 Sankranti Programme in association with Havik Mandal Belgaum was organised. Over 250 participants presented devotional songs and narrated their spiritual experiences on the occasion. It was a very insightful programme.

2) Yoga classes open for all men and women are conducted in the auditorium of ACPR regularly in the morning from 6 am to 7 am.

3) On 29th Jan 2018 Bhavusaheb Maharaja's Punyatithi was observed by Sadhaks of Belgaum.

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Book Review

Title- **CONCEPT OF COW IN RIGVEDA**

Author- Doris Srinivasa

Pages- 161, Price Rs. 295/-

Publishers- Motilal Banarsidass Publishers Pvt. Ltd.

The work is a Ph.D. Thesis now printed in the book form. It is divied into five chapters each chapter has several sub-sections.

First chapter is an introduction to the subject.

Chapter II entitled "The Cow in Vedic Economic Life'. It deals with introduction,cow as economic wealth,cattle for fight and contest, sacrifices, divine protection. The chapter analyses Deities compared to ' Go', 'Dhenu'etc., Cow's milk to water, light . The author draws similarities between cow's milk and religious thought .

The third Chapter presents the role of cow in the Vedic rituals. Cow as the sacrificial animal, ox in the rituals, cow's milk for oblation, cow in thye Soma Yaga, cow's role in the household ceremonies, cow as dakshina etc.,

The forth chapter throws light on the role of cow in the Vedic Mythology. It also discusses its role in Indra Vrata Myth and other mythological contexts.

The concluding Chapter furnishes a list of various adjectives used for the cow and it also contains Bibliography., Index to Rigvedic passages and word index.

The author makes it clear that the work aims at 'isolating and defending concepts associated with the cow in the Rigveda so as to aid in the overall comprehension of passages wherein terms for cow appear- the common terms for cow are : *agrhya,usra,usriya dhenu,go, vasa etc.* and appears 700 times in the Rigveda. The book ,

claims its author, 'aims at a progressively better understanding of both Rigveda and the culture it reflects. It explores some facets of the role of the cow in ancient Hinduism .

Various images of the cow point to the cultural attitude of the times viz., the image of of cow pouring out a flood of milk Analogies of a strikingly singular nature are based upon this image' rays of light stream like milk, cosmic waters are like lowing cows which flow with milk; rain is shed as milk from cows; poetic vision is like a cow flowing with a thousand streams of milk, the breasts of goddess are like cow's udders'

Because of the great economic value of, men prayed to be lords of cattle; priests asked for *dakshina* in the form of cattle; warriors sought to fight for cattle.

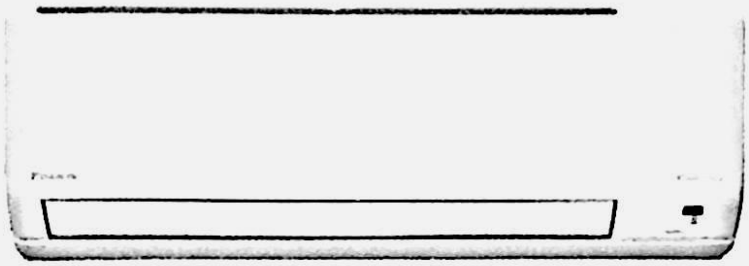
The author concludes asserting the significant part played by cow in the Rigveda.

Even today the cow is venerated as *Gomata* in India and there are many organizations in our country for protecting and nurturing the cows.

The book is undoubtedly informative and satisfies the needs of those readers and researchers who want to know details about the cow which is worshipped by Hindus. Preventive measures are undertaken to arrest slaughter of cows through Gohatya Nishedha Act.

The language is simple and the matter is presented in minute details. It surely makes a productive reading for book lovers though it appears a bit clumsy for a layman not having the background of Vedic times.

Prof. Dr. Madhumati M. Kulkarni
Chief Editor,
ACPR's Pathway to God



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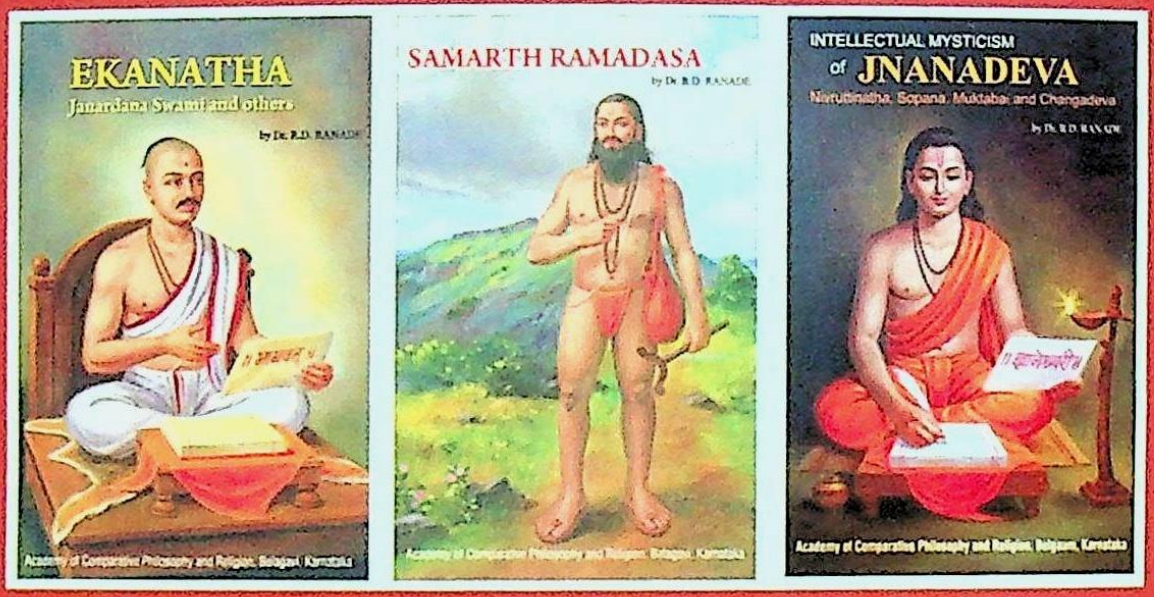

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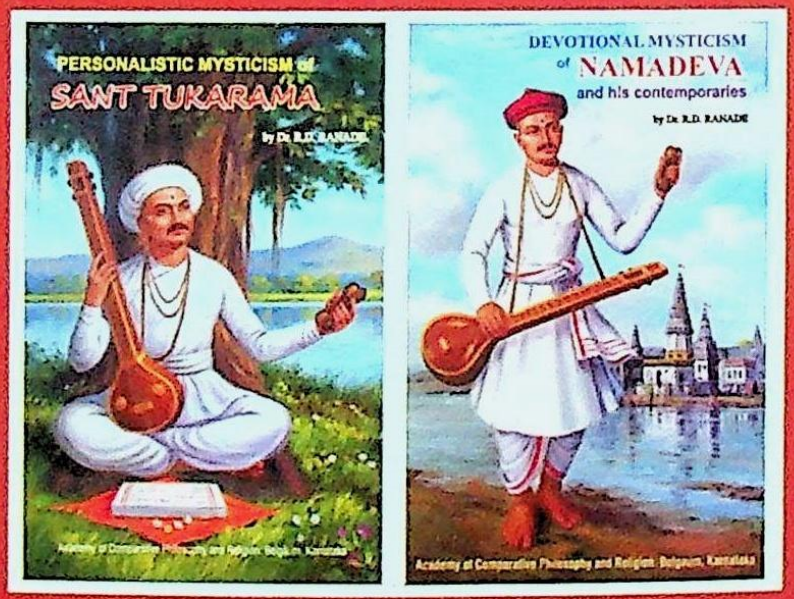

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